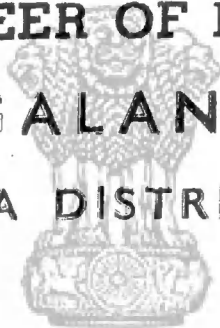


GAZETTEER OF INDIA
NAGALAND
WOKHA DISTRICT

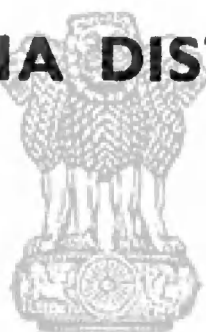


सत्यमेव जयते

NAGALAND DISTRICT GAZETTEERS



WOKHA DISTRICT



by सत्यमेव जयते

Dr. B. B. Ghosh M.A, B.T, Ph.D.

GOVERNMENT OF NAGALAND
K O H I M A
1979

FOREWORD

I feel happy to introduce to the public the gazetteer of Wokha district, the third in the series of Nagaland District Gazetteers, in quick succession. Kohima District Gazetteer, the first in the series, was published in 1970 and after a long gap of nine years two district gazetteers have come up in 1979 in a short span of time. It is really a matter to be happy about

The compilation of district gazetteers in this State suffers from the dearth of published materials, and this district is no exception, because except The Lhota Nagas by J. P. Mills, there is no published and authentic work on this district.

This volume, Wokha District Gazetteer, is the fruit of hard labour of Dr. B. B. Ghosh, Editor, Nagaland District Gazetteers and his team of workers, as well as the interest taken by Miss Chubala Ao, Joint Secretary to the Government of Nagaland, Art and Culture Department as well as Sri M. Alemchiba Ao, Joint Director, Art and Culture.

It is expected that the present volume will be useful in increasing our knowledge about this district particularly in respect of historical, cultural and social life of the people. I hope, it will be usefull to the reasearch and social workers and the administration as well.

Dated Kohima,
the 2nd May, 1979.

N. I. Jamir
Chief Secretary to the
Government of Nagaland.

P R E F A C E

Wokha District Gazetteer is the Third in the series of District Gazetteers of Nagaland, the First and Second being Kohima and Zunheboto, published in 1970 and 1979 respectively.

The gap of long nine years in bringing out the first and second volume of district gazetteers is due to the fact that for many years the post of Editor was lying vacant for all practical purposes. I joined in July, 1975, and have completed this gazetteer and two others also within September 1977. Then it has taken nearly two years for approval and printing.

Unlike other States, materials in respect of any district of Nagaland are scarce, and so about this district too. Therefore, it was necessary for us to collect more data from the field situation than usual, but since the time was short, we could not devote as much time as necessary for collection of materials from the field.

We have made best use of the materials available and my personal knowledge about the land and the people, but still I am afraid the treatment in this gazetteer has not been exhaustive to the extent it is expected. I blame none for this lapse but the time which was at my disposal.

We have used as much official reports and statistics as available, but yet we could not make it perfectly a district gazetteer because in many cases we have used the statistics of former Mokokchung district out of which Wokha district and two others viz Mokokchung and Zunheboto have been created in December, 1973. We had to take recourse to the statistics of former Mokokchung district because separate statistics for this district are not yet

available. But wherever it has been possible we have worked out the statistics of this district out of the combined figures of former Mokokchung district, particularly in respect of population etc.

The draft of this gazetteer was scrutinised and commented upon by Shri R. L. Lotha, Joint Secretary to the Government of Nagaland and Shri T. Kikon, MLA, and the draft has been revised in light of their comments. Thereafter the draft has been approved by the State Advisory Board in July, 1978.

I will be failing in my duty, if I do not express my thanks to Dr. P. N. Chopra, M.A, Ph. D, Editor, District Gazetteers and the staff of the Central Gazetteers Unit, Union Ministry of Education, New Delhi, for their effective role in planning and co-ordinating the work of preparation of the District Gazetteers. The Unit scrutinized the draft of this volume with great care and made several helpful suggestions with a view to improving the standard and quality of the publication. It may also be mentioned here that a portion of the expenditure incurred on the compilation and printing of the District Gazetteers is being met by the Government of India

I am thankful to my Controlling Officer, Shri Alemchiba Ao, M.Sc, Joint Director, Art & Culture, Government of Nagaland, for his valuable suggestions from time to time. I am thankful to Shri N. M. Ngullie, B.A. and Shri Allen Longkumer, B.A, my two Compilers, for the assistance rendered by them. My thanks are due to various Departments of the State Government for various help, particularly to Information, Publicity and Tourism Department, Agriculture Department, Forest Department and the Census Department. I am also thankful to my staff, for their co-operation in various works, whose names are given below with reference to their work, direct and indirect. The persons mentioned under Direct group deserve special mention because they were directly connected with the work of preparation of this gazetteer.

(a) DIRECT

- 1) Shri P. K. Deb, B.A, Stenographer.
- 2) Shri T. Peseye, B.A, Proof Reader.
- 3) Miss Watila Ao, Typist.
- 4) Mrs Visekhou, Typist.

(b) INDIRECT

- 1) Shri J. C. Sharma, B.A, Superintendent.
- 2) Shri R. Sekhose, Accountant.
- 3) Shri Imkong Ao, B.A, Upper Division Assistant.
- 4) Mrs Ane Angami, Lower Division Assistant.
- 5) Shri G. D. Limbu, Driver.
- 6) Shri Khreisevi, Peon.
- 7) Shri Krunio. Peon.
- 8) Shri A. Panger, Aier, Chowkidar.

In fine I place this volume, Wokha District Gazetteer, to the reading public at large, and the people of Wokha district in particular for their judgement as to how much useful it is.

Dated, Kohima,
the 2nd May 1979.



B. B. GHOSH
Editor,
Nagaland District Gazetteers.
Kohima, Nagaland.

CONVERSION TABLE

Length

- 1 inch = 2.54 centimeters
- 1 foot = 30.48 centimeters
- 1 yard = 91.44 centimeters
- 1 mile = 1.61 kilometers

Area

- 1 square foot = 0.093 square meter
- 1 square yard = 0.836 square meter
- 1 square mile = 2.59 square kilometres
- 1 acre = 0.405 hectare

Volume

- 1 cubic foot = 0.028 cubic metre

Capacity

- 1 gallon (Imperial) = 4.55 litres
- 1 seer (80 tola) = 0.937 litre

Weights

- 1 tola = 11.66 grams
- 1 chhattak = 58.32 grams
- 1 seer = 933.10 grams
- 1 maund = 37.32 kilograms
- 1 ounce = 28.35 grams
- 1 pound = 453.59 grams
- 1 ton = 1,016.05 kilograms

Temperature

- Fahrenheit = $\frac{9}{5}$ Celsius or Centigrade + 32
- Celsius or Centigrade = (Fahrenheit minus 32) $\times \frac{5}{9}$

Metric Weights & Measures

Length

- 10 millimetres = 1 centimetre
- 100 centimetres = 1 metre
- 1,000 metre = 1 kilometre

Area

100 square millimetres = 1 square centimetre
 10,000 square centimetres = 1 square metre or one centiare
 100 square metres = 1 are
 100 ares = 1 hectare
 100 hectare or 10,00,000 square metres = 1 sq. kilometre

Volume

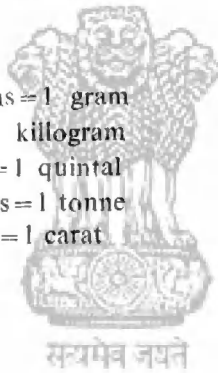
10,00,000 cubic centimetres = 1 cubic metre

Capacity

1,000 millilitres = 1 litre
 1,000 litres = 1 kilolitre

Weight

1,000 milligrams = 1 gram
 1,000 grams = 1 kilogram
 100 kilograms = 1 quintal
 1,000 kilograms = 1 tonne
 200 milligrams = 1 carat



GAZETTEER OF WOKHA DISTRICT

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CHAPTER I

GENERAL

Location and area

The district of Wokha is situated on the mid-west of the State of Nagaland and adjoins the Sibsagar plains of Assam on the west. The district is intercepted at the heart by latitude $26^{\circ}8'N$ and longitude $94^{\circ}18'E$. Its area is not yet exactly known but it is about one-third of the former Mokokchung district which was 3852 square kilometre¹. Therefore Wokha will be about 1300 sqkm.

Origin of the name

According to the traditional story of Lotha² migration, the ancestors of Lotha people came to their present place somewhere from Kheza-Kenoma across the Angami and Rengma areas and at last they assembled at Wokha, a place which was then not yet named as Wokha, but was named so latter. 'Wo' or 'Owe' in Lotha means the number of people, 'Kha' means the counting. Thus Wokha means counting the number of the people. So the place in which the Lotha ancestors had assembled and counted themselves of their number was named as Wokha. It may be noted that during their migration the Lothas got lost about their true number and so they collected in one place and counted themselves.

Introduction Of Administration

In the British India the frequent harassments given by the Lothas to the British survey party bringing about John Butler's death compelled the Government to take a decision to bring Lotha area under a regular administration. Accordingly prompt and decisive action was taken to establish the district headquarter of Naga

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1. Source : Statistical Handbook of Nagaland, 1974.
 2. In earlier books such as of Mills, Hutton etc. it is found Lhota, but the correct term is Lotha and the people and the Government use this term.

Hills district at Wokha. And Wokha was occupied as the district Headquarter in 1876. It may be mentioned here that Naga Hills district, under Assam, was formed in 1866 and its headquarters were at Samagooting, present Chumukedima, some 15 km from Dimapur towards the hills, but Wokha was the first district headquarter inside the hills. However, two years later in 1878 the district headquarter was shifted to Kohima, the present capital of the State, but Wokha remained a Sub-Division. From the very beginning of establishment of administration at Wokha, it became an active headquarter concerned with the despatch of expeditions to quell inter-tribal feuds in Sema and Ao areas. But later on the Headquarter of the Sub-Divisional Officer was shifted from Wokha to Mokokchung in 1889. Since then Wokha remained below the status of a Sub-division and only in 1957 when Naga Hills Tuensang Area or NHTA was formed and Mokokchung district was created, Wokha became a Sub-Division again. This position continued for 16 years, and in December 1973 the three Sub-Divisions of Mokokchung district were raised to the status of district and so Wokha, Zunheboto and Mokokchung became separate districts. That way Wokha became one of the seven districts of the State of Nagaland only in 1973.

The population of Wokha District according to 1971 census is 38,297. The whole of the district is inhabited mainly by the Lothas. Therefore the gazetteer of Wokha district will be practically a gazetteer of the Lothas.

TOPOGRAPHY

Wokha District is bounded by Mokokchung district on the north, Zunheboto district on the east and Kohima district on the south, whereas it is bounded by Assam plain on the west side. It more or less shares the same topographical character of the other districts of Nagaland. Like the topography of the other districts it forms a mountain terrain characterised by the ranges of hills running from north-east to south-west. It is interesting to note that Doyang which is the biggest river in Nagaland State flows through the middle of the Wokha district and it crosses all the three ranges of the district.

Ranges

The district is dominated by the following three ranges.

BHANDARI RANGE. It is the outer range which is also called

Lower Range. It is a prolonged chain going north-wardly upto Japukong range in the Mokokchung district. In the south-western side, the range gradually slopes down to the plains of Assam.

SANIS RANGE. This is also called Middle Range. This Middle Range also appears to have merged up with the Changkikong range on the north in the Mokokchung District.

WOKHA RANGE which falls in the upper area of the district lies in the eastern and northern parts of the district. It is also called Upper Range. It is a long chain of ranges and has emerged from Rengma area in the Kohima District. It gradually bends eastwardly till it reaches river Doyang; otherwise it would have joined with Akuluto range in the Zunheboto District on the other side. Wokha town, the headquarter of the Wokha district, falls in the middle part of this range. The altitude of Wokha Town is about 1500 m and it is the highest altitude of the inhabited areas of the district.

The highest peak in the district is Wokha Mountain which is locally called Tiyi Elung and on the foot of which is situated Wokha Town, the headquarters of this district. The altitude of this peak (Tiyi Elung) is 1,969.61 m or say 1970 m and it is an apex of the Wokha range itself. The peak is believed by some groups of the Lothas, Semas and Aos, to be a repository of their deceased. On its summit, it is said, lies a fine and mysterious fruit garden. Also, mystic origin of a certain deified stone of the peak is told by the people. It is said that there was a stone in the peak which has wandered from the peak and has finally settled on a site between Akok and Lakhuti villages. The Stone is called "Tiyilung" which means "the stone of Tiyi". In the past, criminals swore an oath on a judgement seat before that rock in the presence of Lotha chiefs, at its present site.

Valleys

There are not many valleys in this district due to the steep character of the hills. However, near the plains of Assam where the hills are low, there are a few valleys. The most important of them are Baghty and Tchurang. Baghty is in Lower Range and is comparatively big and the land there is fertile. It adjoins the plains of Assam. Tchurang valley is also in the Lower Range and is in Akok-Mekokla area.

Rivers

The district is drained by several hilly rivers of which Doyang, Chubi and Nzhu are more important.

DOYANG, the biggest and also the longest and most important river in the district, rises near the State's southern boundary. The Angami people in whose area it rises calls it Dzu or Dzulu. It first flows almost due north with slight turn towards east when it receives an addition of Saju, an eastward parallel tributary. The river then enters Zunheboto district still flowing northwestwardly. It later on forms a boundary line between Sema and Lotha areas. In the west of Litami it makes westward bend and emerges in the western Lotha area in the Wokha District and turns south, and it proceeds on and during the later stage when it has advanced to the southern border of the district, it suddenly turns westward and then debouches the hills for the plains west of Koro village and then finally falls in the Dhansiri river in the Assam plain.

Many small hill streams from other districts have fallen into Doyang in its central and western parts. It has got three main tributaries such as Tsui, Tullo and Tishi. Tullo is the combined waters of Keleki and Tangki streams. Tishi joins it in the Sema area. These main tributaries of Doyang flow from the Zunheboto district. Doyang is not only important river for the Wokha District alone but it is also equally important river for the whole State of Nagaland. In the valleys along the Doyang river the modern system of cultivation like terrace is being carried out successfully, especially in two particular areas near Pangti village called "Pofu hayi" and "Tentsu Hayi." Besides vegetables, some kinds of fruits such as banana, pineapple, papaya etc are abundantly and luxuriantly grown in those two areas.

CHUBI is the second biggest river in the district. It flows southward from Mokokchung district and joins Doyang south of Pangti in this district.

NZHU is also one of the most important rivers in this district. This river rises from the Nerhema area in the Kohima District and flows through Miphong in the Rengma area. This river covers the whole south-eastern portion of the district. This river is also one of the most important tributaries of Doyang. During the latter stage, after it has advanced to the south-

western border of the district across the Phiro-Shaki area, it has joined the Doyang river at Lotsu area in this district.

Lakes And Waterfalls

Lakes are few in the district. The very important and natural lake in the district is (Totsu wozhu) situated in the southern part of Phiro-Shaki area in the upper part of this districts. Compared to other lakes in the district the Totsu lake is very big and also very important, but it covers only about an acre of land. During leisure many people delight in angling in this lake. Many varieties of hill fish abound this lake. There are some other natural lakes in the Sanis and Mekokla areas in the district but they are small and are less important.

As far as waterfall is concerned there is no permanent waterfalls in the district but several occur during monsoon and those are not worth mentioning.

GEOLOGY¹

Wokha district of Nagaland is situated in the mid-western part of the State. The landform of the district is marked by a series of sub-parallel hill ranges running in a north-east to south-west direction rising one after another towards east with intervening valleys, which at times are fairly wide. They are comprised of Tertiary Sequence the rocks of which belong to a fairly young mobile belt of the earth.

The rock sequence is represented by the Disang Group of lower and middle Eocene age, the Barail Group of Eocene and Oligocene age, the Surma and the Tipam group of Miocene age, the Namsang beds of Miopliocene age. The successive lithologic units as found in different sections are as follows :

Age	Geosynclinal sediments of Nagaland (and as such of Wokha district)	Thickness in metres
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Recent and Pleistocene Alluvium and high level terraces.

1. Geology and Minerals etc have been compiled from the notes supplied by Shri R.N. Kacker, Special Officer, Directorate of Geology and Mining Government of Nagaland, Dimapur and Dr. S. N. P. Srivastava Ph.D., Director of Geological Survey of India, Manipur - Nagaland Circle Dimapur.

	— unconformity —	
Pliocene	Dihing Group	400
	— unconformity —	
Mio-Pliocene	Namsang beds	800
	— unconformity —	1800
Miocene	Tipam } Girujan clay	
	Group } Tipam Sandstone	2300
	Surma Group	900
	— unconformity —	
Oligocene	Barail } Tikak Parbat	600
	Group } Baragolai	3300
	Naogaon	2200
Eocene	Disang Group	3000

The general geological sequence of the area is as follows :

Older Alluvium deposit.	—	Clay, coarse sand, gravel and boulder
Tipam group	—	Tipam Sandstone formation
		Girujan clay formation
Surma group	—	Surma sandstone formation
Barail group	—	Barail sandstone formation
Disang group	—	Disang shale formation.

The Disang Group which is the oldest group of rocks consists of sequence of hard splintery shales of dark grey colour with thin sandstone beds and is exposed in the western part of the district. The rocks of this group are much crumpled. Quartzveining and pyrite disseminations are common. The Naogaon formation at base of Barail group comprises of mostly well bedded sandstones with shale intercalations. The Baragolai formation includes sandstone and shales with several thin coal seams. The overlying Tikak Parbat formation shows the same lithology but is marked by thick coal seams. The coal bearing Barails occur as sub-parallel thrust slices within the Timpas. The Surma group presents alternation of shales and sandstones occasionally with conglomerates. The Tipam sandstones are characterised by hard ferruginous sandstones with minor shales. They invariably occupy the high ridges in the district. The Cirujan clay formation overlying the Tipam is made of typical blue and mottled clays and

argillaceous sandstone beds. The broad Desai river valley, west of Changki (Mokokchung district), is occupied by Girujan clays comprised of blue and mottled clays, sandstones, conglomerates, grits etc. The Dihing group resting over the Namsang beds is represented by clays, sands and pebble beds. The Alluvium comprises of clays, coarse sand and gravels.

The age of the oldest formation, ie, Disang, occurring in this district is approximately of 54 million years (?). The major structural units of the area comprise of a number of sub-parallel thrusts arranged in an imbricate manner dipping in a south-eastly direction. The parallel traverse faults have affected the entire sequence resulting in a north westerly shift of the Barail coal measures and the overlying Tipams. Sub-parallel minor reversed faults are also observed parallel to the crest of the hills affecting the Tipam Sandstones.

Mineral Occurrences¹

No particular minerals have yet been discovered in this district. But it is believed that petroleum and coal may be however available in this district also. In this connection it may be mentioned that coal deposits have been located in various places of Mokokchung district. Oil and gas have also been found along the foot-hills region of Mokokchung district. Besides coal, prospects of glass and clay are fairly good in the former Mokokchung district. Sandstone suitable for road metals also occur in abundance in the district.

In this connection the extract of the letter of the General Manager, ONGC, Eastern Region, Nazira, Assam, is given below. Here the survey refers to former Mokokchung district which has now been divided into the districts of Mokokchung, Wokha and Zunheboto. The survey was conducted in 1973 and the district was divided into three in December that every year.

The western-part of the State of Nagaland which includes Wokha district has been surveyed by Assam Oil Company. Subsequently geological and geophysical surveys have been carried

1. Information compiled from the ONGC letter No. NZR/Geol/14/(Tech-13/Nagaland)/75/319 dated 3rd December 1975, and other sources.

out by Oil and Natural Gas Commission (ONGC). As a result of these surveys it has been revealed that a large thickness of sedimentary rock sequence of Tertiary age is exposed in this area. The boundary between Naga Hills and upper Assam plain is marked by thrust fault—Naga Thrust. The rocks underlying the Naga Thrust are in general undisturbed. On the basis of these surveys along with laboratory analysis of rock samples, it was assured that this part of Nagaland holds good hydrocarbon prospects, particularly within the lower Tertiary sequence. Under this condition, the ONGC drilled a well in 1973 in Chagpang area of this district which proved the existence of commercially exploitable hydrocarbon. With this initial success, plan for both extensive and intensive exploration of the entire western region of the State, including this district, has been taken up. It is expected that further pool of hydro-carbon will be located in this district.

Earthquake

This district lies in a highly seismically active zone. History of the north-eastern region for the past 100 years reveals that the area has been severely affected by the great Cachar earthquake of 10th January 1869, the great Assam earthquake of 12th June, 1897 and often major earthquake from time to time. During the Cachar earthquake of 1869 considerable damage was caused to property at Silchar. Earth fissures and sand craters were also very abundant. During the Assam earthquake of 1897 earth fissures and land slides occurred in Naga Hills district. And during all these earthquakes this district was also affected.

The earthquakes in the region are attributed to the various geological & tectonic features in and around this area such as great Himalayan Boundary faulted zone, Indo-Burma Fault, Shillong Garo Plateau and various small features in the region, that is the north eastern part of the country.

Taking into account the history of past earthquakes and the above tectonic picture in the area, this district may be placed in zone V in the seismic zoning map of India prepared under the auspices of the I. S. I. In this zone the maximum seismic intensity may exceed IX MM in future. This is a high intensity and would call for provisions which would be prohibitively expensive. Since such high intensities are caused by very strong earthquakes only which occur after long

intervals of time and also may not occur always close to the proposed alignment it is considered adequate if provision for a slightly lower intensity, viz, about VIII is made.

Studies made in U. S. A. and other advanced countries reveal that intensity VIII corresponds to horizontal seismic ground acceleration of $172/\text{sec}^2$. The wide range of acceleration figure is due to the fact that structure founded on soft filled up ground experiences much larger acceleration than the structures founded on hard rock.

The choice of the seismic factor depends upon the type of structure, the ground condition and the economic aspects etc. Considering all these points a provision of 15% gravity ($\cdot 15g$) may be considered adequate¹.

The Intensity scale is given in Appendix.

VEGETATION

The average altitude of Wokha district is 1200 metres. The temperature is low keeping it cool throughout the year and making it rather cold in winter.

At this climate, since the evaporation is low, the amount of rainfall, i.e. 200 cm, should have been quite sufficient for keeping the vegetation green for ever. But it is not so, because of two things; firstly because of the hilly condition of the land the water does not stand and due to porosity of the earth the retention power is much less. Secondly, the trees and plants can not stand the cold.

As a result, many trees, all the undergrowth, grasses and shrubs dry up in winter. By February it looks like a dry land.

From March onward it becomes green again.

Under this circumstances Wokha district consists of both deciduous and evergreen forests. Most of the trees are deciduous. They shade the leaves from November onward and grow it again in March. But there are some trees which do not shade all the leaves, but some only, and thus keep green forever. So we see that it is a mixed vegetation of evergreen and deciduous trees.

1. Compiled from the report of the Director General of Observatories, New Delhi, as sent along with his letter No. S-01103 (K) of 17th November 1975.

In the lower altitude the trees are more evergreen than deciduous. Thus we can say that the district consists of the following kinds of forest.

- (a) Evergreen upto the altitude of 1000 metres.
- (b) Mixed deciduous and evergreen from above 1000 metres.

Flora

Various species of trees and plants are found in this district. Some more important and or numerous ones are discussed below.

Important tree species

1. Champa (*Michelia Champaca*)
 Colour : Light olive brown.
 Polish : Polishes well.
 Commercial value : Commercially used for plywood, cabinet making and furniture.
 Utility : House construction, planks, doors and windows etc.
2. Bonsum (*Ploebe goalparensis*)
 Mostly used for building construction and bridges
3. Amari (*Amoora Wallichii*)
 Colour : Red hard, close grained.
 Polishes well. Used for construction, furniture, doors and windows, weaving industry, pencil slit etc
4. Sam (*Artocarpus chaplasha*)
 Wood is brown, medium, hard, polishes well, used for building construction, carpentry works etc.
5. Simul (*Bombax ceiba*)
 Wood : White, porous, soft.
 Commercially used for plywood, match boxes, match splint,

packing cases, ceilings, toys
plankings.

6. Gamari (*Gmelina arborea*)

Wood : Greyish white, close and even grained
soft, light, strong and durable,
takes fine glossy polish, used for
carpentry, boatmaking, posts.

7. Am (*Mangifera indica*)

Wood : Light grey, coarse grained, used
for plywood, packing boxes, match
boxes, planks, cheap furniture,
tea chest etc. Recent use in making
of electric posts.

8. Hollock (*Terminalia myriocarpa*)

Wood : Brown with dark streaks, polishes
well, used for building construction,
furniture, door and window planks,
railway carriages.

9. Gogra (*Schima wallichii*)

Wood : Reddish brown, fine grained,
Recently used for plywood. Also
used for posts, beams etc.

10. Walnut (*Juglans regia*)

Wood : Greyish brown, even grained, polishes
well, used for gun boots, ornamental
furniture, pencil slit etc.

11. Jamuk (*Syzygium cumini*)

Wood : Reddish brown or grey, tough and
hard, durable under water, used for
building, agricultural implements.

12. Urium (*Bischofia javanica*)

Wood : Red, rough grained, used for all
sorts of construction, boat
building, railway sleepers etc.

13. Bogipoma (*Chikrassia tabularis*)

Wood : Brown, even grained, hard, used for construction of cheap furniture etc.

14. Koroi (*Albizia procerra*)

Wood : Dark brown even grained, takes fairly good polish, used for paper pulp, sugar cane crushers, rice pounders, wheels, agricultural, electric posts etc.

15. Owtenga (*Dillenia indica*)

Wood : Reddish brown, fairly durable, used for poles.

16. Khokan (*Duabaga Sonneratioles*)

Wood : Greyish brown, used for construction and plywood.

17. Jia Poma (*Lannea coromandelica*, old name—*Lannea grandis*).

Wood : Reddish brown, close grained, timber mostly used for ordinary purposes.

18. *Terminalia citrina* (Hilika)

Wood : Very hard, brownish grey, used for furniture, carts, agricultural implements, house building. The wood takes polish well.

Fauna

Major part of the district being covered by forest and jungles it is natural that there will be lots of animal life. In fact it was there—there was plenty of birds and animals and reptiles. But in the wake of modern civilisation which has brought guns to this region after the Second World War, those have been killed indiscriminately (previously also there were guns but those were mostly hand-made and muzzle loading). It may be noted here that the people eat meat of any animal sometimes including snakes. And so the fauna wealth is no more a wealth now but practically some 'museum pieces'. However the following birds and animals are still found in the jungles of this district.

Birds¹

Common name	Zoological name
1. White vulture	<i>Neophron percnopterus</i>
2. Black partridge	<i>Francolinus</i>
3. Grey partridge	<i>Francolinus pondicerianus</i>
4. Jungle bush quail	<i>Perdica asiatica</i>
5. Grey jungle fowl	<i>Gallus sonneratii</i>
6. Common peafowl	<i>Pavo cristatus</i>
7. Common green pigeon	<i>Treron phoenicoptera</i>
8. Blue rock pigeon	<i>Columba livia</i>
9. Spotted dove	<i>Streptopelia chinensis</i>
10. Roserignee	<i>Krameri</i>
11. Koel	<i>Endynamys scolopacea</i>
12. Spotted owl	<i>Athene brama</i>
13. Great horned owl	<i>Bubo bubo</i>
14. House swift	<i>Apus affinis</i>
15. Hoopoe	<i>Upupa epops</i>
16. Malabar pied hornbills	<i>Anthraceros coronatus</i>
17. Mahratta woodpecker	<i>Dendrocopos mahrattensis</i>
18. Common babbler	<i>Turdoides caudatus</i>

Animals

1. Wild boar	<i>Sus scrofa</i> Linnaeus
2. Barking deer	<i>Mustiacus muntjak</i> (Zimmermann)
3. Himalayan Black Bear	<i>Selenarctos tibetanus</i> (G.Cuvier)
4. Wild Goat	<i>Capra hircus</i> Linnaeus
5. Jungle Cat	<i>Felis chaus</i> Guldenstaedt
6. Indian Porcupine	<i>Hystrix indica</i> Kerr
7. Royal Bengal tiger	<i>Panthera tigris</i>
8. Jackal	<i>Canis aureus</i> Linnaeus
9. Assamese Macaque	<i>Macaca assamensis</i>
10. Leopard	<i>Panthera pardus</i>
11. Wolf	<i>Canis lupus</i>
12. Wild dog	<i>Cuon alpinus</i>
13. Pangolin	<i>Manis crassicaudata</i>
14. Python	<i>Reticulate python</i>
15. Land tortoise	<i>Chelone imbricate</i>
16. Stag	<i>Carvus elaphus hanglu wagner</i>

1. Names of the Flora and Fauna species have been supplied By
Divisional Forest Officer, Mokokchung.

- | | |
|------------------|---|
| 17. Elephant | <i>Elephas maximus</i> Linnæus |
| 18. Other snakes | <i>Lampropeltis, ophiphaqus, hannah</i> |

CLIMATE

Wokha district enjoys monsoon climate with a difference. The difference found is this that unlike the adjoining plains of Assam the winter is cold in this district and the summer is warm in the day time and rather cool in the night. In winter the night temperature comes down 4° to 2°C in December, January and February, the coldest months in the year. The temperature does not rise beyond 32°C (90°F) and the average summer temperature is approximately 27°C (80°F).

Rainfall in the district is on the average 2000mm (80")¹ and it falls for about six months of the year with greatest concentration in July and August.

To go round the year, towards the end of winter season, in the months of February and March the sky is clear almost through out the day, with occasional cloudiness in the afternoon but clear again at night. These are the windiest months in the year. This time high wind blows almost through out the day and night. It blows so high that sometimes damage is caused to building and trees. The wind generally blows from south-west and at times its velocity rises upto 100 kilometre per hour. Towards the end of March the wind dies out. A few drops of rainfall is found even in February, a few showers in March and little more showers in April and May. Then sets in the monsoon from the month of June. In some years unusual dryness exists up to March and April without any drop of rainfall. Sometimes hail storms occur in March and April and during hail storms it suddenly becomes cold.

South-west monsoon sets in, in the middle of June and the same continues up to the middle of September. Towards the end of the rainy season the rainy days are found less in number. This time the rain comes sometimes without any warning which makes it difficult to forecast.

During the summer season the average relative humidity is 85%

1. Rainfall of Wokha is not available. Kohima and Wokha are almost on the same altitude and they enjoy the same rainfall. The rainfall of Kohima has been shown as 2028.3 mm and rainy days 180 in the Statistical Handbook of Nagaland, 1974, page-69, but we have mentioned 2000 mm as round figure.

which goes some times upto 95% to 100% and as such it is very damp in this district during monsoon¹.

July is the hottest month but due to heavy rain it is not very hot. Actual hot days appear in July, August and September during sunny days only—not during rainy or cloudy days². The pleasant season starts from the month of October but then the winter sets in from November. December is cold, January and February are the coldest in the year. Cold wind blows during winter from north-east under the influence of North-East Monsoon. It is cold in the district upto March. Sometimes storms occur during the onset of South-West Monsoon in March-April and again during onset of North-East Monsoon in the months of September-October.

It seems unlikely but it is a fact that whenever there is depression in Bay of Bengal, Nagaland and so this district gets clouded sky, drizzling and rainfall.

Frost falls in Wokha mountain and its adjoining areas like Wokha town and nearby villages in December and January. During these months mornings are bright, but almost everyday by 11 am or 12 noon the sky becomes clouded and it continues till evening and the night sky is clear again.

The gaiety of spring can be felt only in the month of April.

Thus the analysis of climate reveals that practically two seasons, winter and rainy, dominate the year. Spring and Autumn are nominal and shortlived.

Summer is generally hot, but inside the house the heat is not felt much in the upper part of the district. But the heat is felt more in the lower part of the district especially Bhandari and Baghty areas. Baghty is the only valley in the district and is surrounded by hills. Its heat is sometimes intolerable in the summer months.

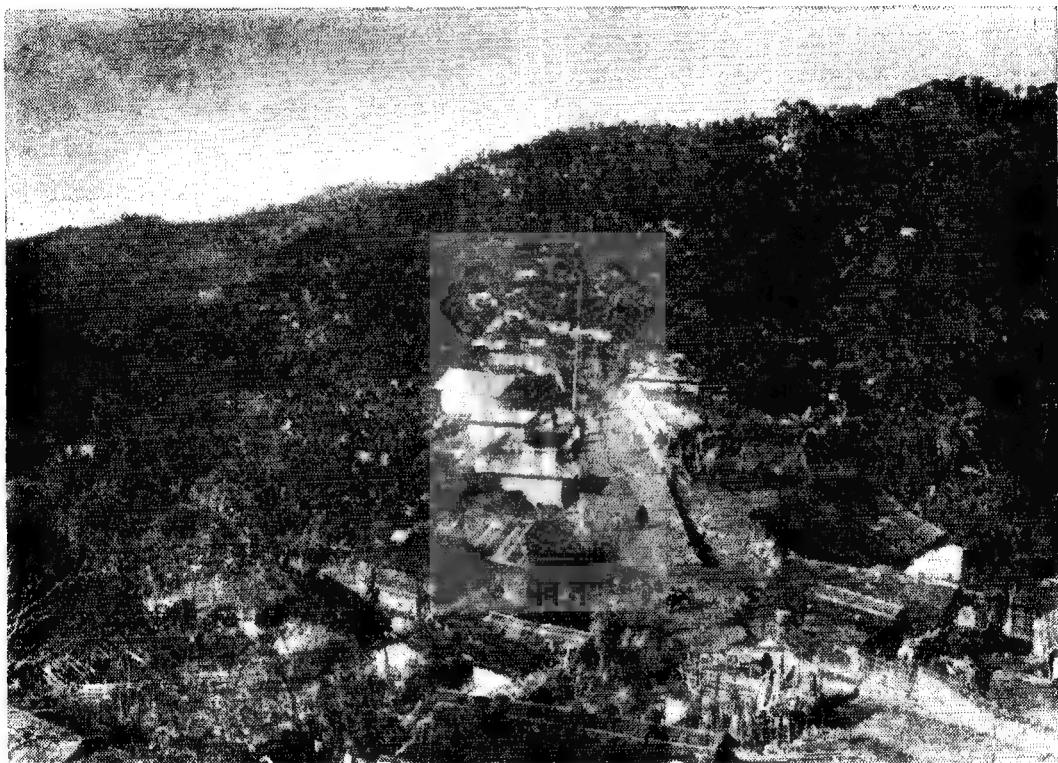
1. Relative humidity of Wokha is not available. Wokha enjoys the same climate with Kohima and the relative humidity of Kohima has been shown as 83, 90 and 86 p. c. in June, July and August respectively in the Statistical Handbook of Nagaland, 1974, p. 71, but we have given the average as 85%.
2. The average maximum and minimum temperatures of Kohima, which may be accepted for Wokha also, in July are 24.9°C and 16.1°C respectively and the number of rainy days is 180. (vide Statistical Handbook of Nagaland, 1974, page-71 and 69).



A Lotha couple in ceremonial dress.



Lotha granary huts at Wokha (Granaries are kept outside the village to avoid fire).



View of Wokha village.



An old tree in which enemy heads used to be kept hanging, Wokha village.

APPENDIX

MODIFIED MERCALLI INTENSITY SCALE OF 1931¹

Scale	Specifications
I.	Not felt except by a very few under especially favourable circumstances.
II.	Felt only by a few persons at rest, especially on upper floors of buildings. Delicately suspended objects may swing.
III.	Felt quite noticeably indoors, especially on upper floors of buildings, but many people do not recognize it as an earthquake. Standing motor-cars may rock slightly. Vibrations like passing of lorry. Duration estimated.
IV.	During the day felt indoors by many, outdoors by few. At night some awakened. Dishes, windows, doors disturbed. Walls make cracking sound. Sensation like heavy lorry striking building. Standing motor-cars rocked noticeably.
V.	Felt by nearly everyone, many awakened. Some dishes, window, etc. broken; a few instances of cracked plaster; unstable objects overturned. Disturbance of trees, poles and other tall objects sometimes noticed. Pendulum clocks may stop.
VI.	Felt by all; many frightened and run outdoors. Some heavy furniture moved; a few instances of fallen plaster or damaged chimneys. Damage slight.
VII	Everybody runs outdoors. Damage negligible in building of good design and construction; slight to moderate in well built ordinary structures; considerable in poorly built or badly designed structures; some chimneys broken. Noticed by person driving motor-cars.

1. The scale of intensity of earthquake was originally prepared by one Italian seismologist named Mercalli. It was in ten degrees. But later, in 1931, it was modified and the degrees were raised from ten to twelve, and hence it is called Modified Mercalli Intensity Scale of 1931.

- VIII. Damage slight in specially designed structures; considerable in ordinary substantial buildings with partial collapse; great in poorly built structures. Panel walls thrown out of frame structures. Fall of chimneys, factory stacks, columns, monuments, walls. Heavy furniture overturned. Sand and mud ejected in small amounts. Changes in well water. Disturbs persons driving motor-cars.
- IX. Damage considerable in specially designed structures; well designed frame structures thrown out of plumb; great in substantial building with partial collapse. Buildings shifted off foundations. Ground cracked conspicuously. Underground pipes broken.
- X. Some well-built wooden structures destroyed; masonry and frame structures and their foundations destroyed; ground badly cracked. Rails bent. Landslides considerable from river banks and steep slopes. Shifted sand and mud. Water splashed over banks of river etc.
- XI. Few, if any, masonry structures remain standing. Bridges destroyed. Broad fissures in ground. Underground pipe lines completely out of service. Earth slips and landslips in soft ground. Rails bent greatly.
- XII. Damage total. Waves seen on ground surface. Lines of sight and level distorted. Objects thrown upward in the air.

CHAPTER II

HISTORY

Introductory

The early history of the Nagas is obscure, so also is the early history of the Lothas. The early period, however, can be reconstructed mainly on the basis of the traditions collected from different villages which throw light on important incidents of the past.

Migration

A tradition tells us of a Naga migration during the early period when the principal Naga tribes emerged to these hills for a permanent settlement. Five of the tribes of the migration are the Angami, Rengma, Sema, Lotha and Ao. The tribes maintain that their paternal ancestors were brothers of the same parents. According to this tradition kheza-kenoma¹ in the south of Nagaland was the first centre where from the tribes dispersed to their respective settlement.

The first to set off, according to this tradition, was the Aos who, the story says, went on a northward trail as far as Mokokchung (But the Aos have a separate tradition of their ancestors, autochthony of Longtrok). Next came the Lothas. They were followed by the Semas who were in turn followed by the Rengmas. The Angami and Chakhesang tribes were the last to come and they settled in the adjoining Mao area.

It may be interesting to note that the Aos are called Cholimi by the Semas meaning 'who went ahead', while the Lothas are known to them as Chuwami (which means who preceded). The Angamis are called by the Semas as Tsungaumi which means 'left behind'.

According to that tradition the Lothas have migrated to their

1. Khezakenoma is in Mao area in Manipur State.

present place during the period when the principal Naga tribes emerged to these hills for a permanent settlement. According to that migration story, the ancestors of the Lothas moved somewhere from Khezakenoma to Phitson where they halted. There they used a stone for basking paddy. It is said that the paddy so basked over this stone became double at sun set when the household went to collect the paddy. So long they stayed in that place, the same practice continued. Other tribes such as Angami and Maos also have a similiar tradition of such a magic stone at Khezakenoma in Mao area. According to traditon they marched from Phitson to Rerang (Mao) where they halted again. Later on time came when they left Mao area and travelled along the foot of the Japfu mountain. On their northward trail, they halted at Khayima (present Kohima). At this place they, that is, the Lothas were many in number. They were so many in number that the Chief could not enumerate them and so they called the place Khayima which in Lotha means uncoun-table. The Lothas then left Khayima and marched to a place near Tsenza lake and from there they again marched to Nerhema. From there they proceeded to Honohoyunton, somewhere in the present Rengma area. Moving on northward, they came to Tiylungchum where they settled and stayed for many years but finally that site was abandoned on account of water scarcity. Moving still northward, they came at length towards Longsa (Lungsa) near Wokha. Some of them went still northward beyond Wokha and settled down at place called Lungkhumchung which also they abandoned later. That way the Lothas had travelled and finally settled down in their present area.

Ahom-Lotha Relation

When the Ahoms had embarked on the scheme for their territorial expansion, the southern Nagas including the Lothas, and the Kacharis in the hitherto Assam plain formed an alliance against the former. In about 16th century an Ahom expedition passing along the Doyang Valley was attacked by Nagas who killed 300 collies attached to Ahoms; and owing to Naga persistence the Ahoms had to send for reinforcement from Rangpur which finally enabled them to repulse the Naga attacks in the valley outside the hills .

Just before 1700 A.D. another battle was fought between the southern Nagas and the Ahoms in the plains near Doyang. However Ahom Nagas relations were both inimical and amicable. A story is told of one Ahom prince Kadadhar Hingho¹ who was rescued in the

1. Kadadhar Hingho = Gadadhar Singho.

then Naga Hills by a Lotha lady during his sojourn up the hills when Muslims had ravaged Upper Assam. (The only Muslim invasion of Upper Assam ever known was Mir Jumla's expedition in 1662 in which they overran the plains at first, but latter on had to retreat with a great loss). The prince had received valuable assistance and with such help, he was able to return to the plain, and then regained his strength and finally defeated a Muslim Camp. Meanwhile his wife, imprisoned by Muslims, had died of tortures and when the Muslim left Upper Assam, the story tells, the prince caused her memory to be perpetuated by digging a tank in Sibsagar town over which a boat of coal was placed.

There are stories of trade agreements between the Ahoms and Nagas including the Lothas. Reciprocal exchanges of presents also continued, the Nagas giving away shawls in exchange for Ahom turbans etc. Stories of matrimonial alliance are also told. Not only Lothas but Aos and Konyaks had also taken on lease fishing Bhils (waters) and Khels (arable plots of land) from the Ahoms in the plains on condition that the Nagas would stop their wanton raids and acts of aggression into the plains. Naga rights and liabilities to trade on the basis of the previous trade pacts were upheld, and the high contracting parties agreed to prevent raids in to each other's area and to check any third party's doing so.

In 1820-22, the Burmese invaded Assam, an event still remembered in the Lotha, Konyak and Ao traditions, and while the Singphos on the Patkai Bum were helping the Burmese, the Nagas right from the Patkai Bum down to the Barail, true to their previous pledge, came to help the Ahoms. And the Eastern Naga territory along the Patkai continued to be disturbed until 1837 or so when the Singphos were totally suppressed.

Anglo-Lotha Relation

A brief review of Anglo-Lotha relation is necessary to have a better idea of this district.

In 1842 Captain Brodie during an inquest of Naga raids passed through the Lotha area which now forms Wokha district. From Borahaimong (Molungyimchen in Ao Area) to Lakhuti he was received all along by Lotha chieftains in Lotha area and by Ao chieftains in Ao area. All the way the party took assurances of the cheiftains to refrain from inter-village wars. But the assurances taken from them were violated in many villages and they had taken up arms amongst them-

selves whilst the chief in fault refused to appear it Sibsagar when summoned to do so¹.

This incident probably marked the first British contact with the Lothas of the present Wokha district. It was up to 1844 that Brodie was actively engaged in contacting the Naga tribes in Tirap also (at present Arunachal Pradesh) to ensure that they would not engage in any deadly feuds amongst themselves and restrain from any raids in the British frontier at Lakhimpur.

In 1844, six Nagas, residing in the plains, while engaging in severing tusk of an Elephant which they had killed, were all of a sudden speared by a group of about 300 Nagas. Five of them was slain and only one could manage to ascape. It was not known if the raiders were Lothas or Abor Nagas.

Also in 1842 Brodie had travelled in Bhandari range in Wokha district and settled some disputes.

In December, 1859, a report came of a group of Rengmas engaged in their field work being assaulted by the Lothas. Widespread havoc accompanied these raids in villages within the Golaghat division. However, the Rengma chiefs residing at Borpathar, later on, intensified defence measures and were able to cope with the hill men's depredations. Their contribution in the defence afterwards was recognised when Government awarded 28 poorahs of land to the descendants of Kanhabothan, the Rengma chief.

In 1871, 30 Lotha warriors attacked 3 Angami traders at Hariajan while they were returning from Jorhat. The latter were bringing cattle and salt to the hills. One person in the party was killed, but the other two escaped.

In 1871, a band of the Lotha warriors approached Chumukedima headquarters and sought to ravage it but the police took prompt action to expell them.

Formation Of Wokha Sub-Division

By the close of 1874, the Survey party resumed its work in Lotha area. This party met obstructions in Lotha soil more than once.

1. File 1884, Foreign Department, External - A, proceeding October, 1884 No.389 -394.

The village of Wokha was the first to stage resistance. The survey party was approaching Wokha on January 3, 1875, when all of a sudden the Lothas in swelling number and full war dress and raising war shouts, attacked the survey tent and killed a Kuki porter. Then the Sepoys quickly took up their position and fired at the warriors. Captain la Touche and Lt Austin followed them to the village and were hurled with stones and spears from the village walls. The soldiers held up their line, guns in hand, and shot at the warriors who were soon dispersed. The Lothas, a report says, used bows and arrows besides spears as their weapons. Their cross bow looked like that of Sangtam. During this skirmish, 25 cross-bows and a number of shields and helmets which were left behind by the warriors were collected, 4 constables received injuries and 3 were killed and beheaded but their heads later on were returned to the survey party. Wokha was burnt. The survey then went westward to Bhandari-Japukong range¹.

At this juncture Captain Butler and Woodthorpe, who were at the head of a punitive expedition, were directed to visit Ninu, a Wancho Naga village in Tirap, NEFA (present Arunachal) to inflict penalty on it for a treacherous murder of Lt Holcombe and 80 men. Having reached this border, Butler, the head of a punitive expedition, set off from Assiringia (Merinokpo) in the Japukong range in present Mokokchung district. The survey party marched in February, 1875, via Molungyi-mchen, Merangkong (Naogaon), Kanching, Gelekic tea estate, Nazira and Baruar Ghati to Tirap. In March, Bor Mutan and Bor Bansang were passed through and Senua was reached. Ninu was at last approached. Near the village, skeletons of the men killed were found. On 21st March Ninu was burned.

The mission thus accomplished, the expedition then returned back into the Ao and Lotha areas.

A more serious opposition was experienced in December, 1875 at Pangti, a village in Lotha area, when Captain Butler was injured. Captain Butler who came in advance, with a small party to reconnoitre, leaving Woodthorpe with the rest of the sepoy's at some distance behind, approached the village, but was surprised by the villagers. His party,

1. During the month of January 1874, the survey had covered the Lotha highlands, the area located in between Doyang river on the east (where lay the Lotha-Sema boundary line) and the same river on the west where it debouches the hill for the plains. Meluri located in modern eastern Chakhesang area was also covered.

so negligible in number, could hardly find time to repulse their enemies and were fallen upon when Butler was wounded. Woodthorpe, on hearing the news, at once hurried to the spot, and dispersed the attackers. The village of Pangti was punished and burnt for their hostility to Britishers. Butler was removed to Golaghat for treatment but showed no recovery and he succumbed to his wound after a few days.

According to a tradition, a conspiracy had been hatched by the villages of Pangti and Lakhuti to resist the British survey party, but when the time came Lakhuti drew back and it fell upon Pangti alone to fight the survey party.

The frequent harassments given by Lothas bringing about John Butler's death, compelled the Government to establish a regular administration in Lotha area. Prompt and decisive action was taken on the proposal and Wokha-Sub-Division¹ of Naga Hills district was started in the year 1876. Wokha was occupied as the district headquarter and buildings for that and a garrison were raised. Roads were built. Contacts with the Lotha villages were made, formal announcements about the introduction of administration was made and house tax was enforced. The Sub-Divisional Officer was held responsible for his administrative measure to the Deputy Commissioner, Naga Hills District, his power being derived from the Act V of 1861. Naga Hills District subsequently (1878) became divided into Kohima Sadar and Wokha Sub-Division. Wokha later on, became an active Sub-Divisional headquarter concerned with the despatch of expeditions to quell inter-tribal feuds in Sema and Ao area. Thus starts the modern history of Wokha when Wokha Sub-Division of the Naga hills District was constituted².

But Wokha was destined to play a temporary role and its chapter closed in 1889, when the Sub-Divisional headquarters were shifted to Mokochung.

Administrative Measures

In 1883-84 some 54 Lotha villages with 6,306 houses yielding a

1. First headquarters of Naga Hills district were setup at Wokha which formed the only sub-Division of the district. Later, in 1878 the headquarter was shifted to Kohima and still later, in 1889 Mokochung Sub-Division was created and it included Lotha area.
2. Naga Hills district was formed in 1866 and its first Deputy Commissioner was John Gregory, but its headquarters were at Samaguting, modern Chumukedima some 15 km from Dimapur towards the hills. First administrative Centre in the hills was opened at Wokha in 1876 and it was the first district headquarters to be situated inside the hills.

house tax at a rate of Re 1/- per house came under the administration and only a few Lotha villages were left out. Both the Lothas and the Rengmas paid a house tax of Re. 1/- per house but the Zeliangroung and the Angami paid at double the rate, ie, Rs. 2/- per house. The first Angami village started paying house tax in 1867. Lotha headman in 1883-84 received Rs. 1, 261/- as commission at the rate of two annas per rupee collected. The Inner line regulations was also enforced.

Raids And Depredations

The time was characterized by tribal raids and feuds.

In 1881-82 Lothas of the village of Lakhuti committed a murder of two persons on the Hatiguria village [Ao area] of Nungatang (Mangmetong). An expedition was carried out and the guilty person was sentenced to two year's rigorous imprisonment.

In November, 1881, Philimi, a Sema village cut up several persons of Chingaki (Tsongiki) of Lotha areas. A punitive expedition with 50 men of the 42nd Regiment Commanded by Captain Abott along with a party of Frontier Police was led by Mc Cabe, the Deputy Commissioner, against the village. At first the villagers showed sway of resistance, but the troops kept out the people of their homes for 2 days and the village was threatened to be burned. At this juncture a head-man named Kinithi was delivered to the authority and he was taken prisoner to Kohima. He was sentenced to 10 years' imprisonment.

In May, 1883, a Lotha of the village of Kaio, when traveling in Hatiguria area, was murdered by a man of the Sema village of Namting (Litami)

In December, 1883, a report came that two men of Molungyimchen¹ were slain during their return from trade in the plains by men of Selachu (Sungratsu), probably because the latter, in conjunction with Imchenkimong² were apathetic to Christian works at Molungyimsen. The elders of the latter refused to come to Sibsagar when a summon was served. A contingent therefore was moved to the area. At this stage the two villages came to negotiate with Government and paid up a fine of Rs. 150/- in March, 1884.

1. It was known to the Assamese as Deka Haimong.

2. It was known as Bora Haimong.

In 1884, ■ Lotha chief of the village of Lakhuti reported to Government that his nephew named Tingamo was murdered near an Ao village although his friend with whom Tingamo had travelled managed to escape during the attack by the Aos. However, what was reported by Lakhuti was not a full and complete story as the following event showed. Mangmetong was known to be an Ao village concerned in the offence for which Government summoned the village elders who later on admitted that the murder was committed, but objected to produce the culprit. This is an event which led to the visit of a punitive expedition under Mr. McCabe with Mr. Brodrick, the Sub-Divisional Officer, from Wokha. Leaving Wokha on July 30, 1884, they came to Lakhuti and later visited Mangmetong. Tochang, accused of murder was produced, but his statement did not corroborate with the statement given by the elders of Lakhuti. He admitted that during his journey in May, 1884, with Yemtang, they met Seratung and Tingamo on the way and were joined by them. Not long had they gone when the two Lothas fell upon them leading to the instantaneous death of both Tingamo and Yemtang. During the scuffle, the two survivors hurried away from each other.

Now Mr McCabe reversed his decision and the penalty which should have fallen on Mangnetong village was directed against the Lothas for giving an incorrect report of the case. Two Lotha villagers were fined and two Lotha men responsible for this were sentenced to imprisonment and thus the expedition was concluded.

Thereafter there was no serious trouble of law and order in this area.

In the wake of First Great War (1914-18) some Lothas as well as some other Nagas helped the British Government in the form of supplying coolies and went to European countries for that work.

It may be mentioned that during the First World War some two thousand Nagas were recruited for Labour Corps in France and 400 of them were Lothas. There was also remarkable response, considering the poverty of the people, to attempt to raise money for the War Loan, and they raised over twenty-six thousand rupees¹. During the Second Great War (1939-45) the Nagas and so also the Lothas,

1. Varrier Elwin, Nagaland, 1964, p. 26.

helped the British Government in fighting the Japanese who came upto Kohima in April 1944 and turned it into a battle field. The help was mainly in the form of coolies, leader of the coolies and supplier of men and materials. Not only that but the Lothas raised a War Loan of thirty-six thousand rupees¹. At this time some of the Lothas got some sort of School education, and came in greater contact with other people. This is the beginning of wider outlook and social intercourse with others.

Post-Independence Period

After a decade of Independence of India, in 1957, the Tuensang Frontier Division of the then North-East Frontier Agency or NEFA was separated from it and joined with the then Naga Hills to form a new administrative unit known as Naga Hills Tuensang Area or NHTA in short. This was done for administrative convenience and the new unit was practically a Centrally administered area though Governor of Assam was its administrative head.

With the formation of NHTA the unit was divided into three districts such as Kohima, Mokokchung and Tuensang, and Wokha became a Sub-Division of Mokokchung district.

In 1961 NHTA was renamed as Nagaland with an Interim Body. Thus it was then a de-facto State with a de-facto Legislature and Ministry.

In 1963, on 1st December, Nagaland was inaugurated as the 16th State of Indian Union.

In December, 1973, Nagaland was divided into seven districts and Wokha Sub-Division became a district.

1. Verrier Elwin, Nagaland. 1961, p-26

CHAPTER III

PEOPLE

Wokha district is the home of Lothas. As worked out from the 1971 census the district of Wokha is inhabited by 38,297 people. Of the total population, 36,109 are tribals and 2,188 non-tribals. Overwhelmingly majority of the people of this district are Lothas though official tribe-wise break up of population is not yet available. The other Naga tribes and non-Nagas living in this district are mainly on Government service and private business but their number is very small. There are altogether 92 villages in Wokha district including Wokha Town. Like Zunheboto, though Wokha is called a town in ordinary sense of the term, it does not come under the official term 'Town' of the Census Department since its population is less than 5000. The town of Wokha is inhabited by heterogeneous people. There are some Sema villages in the south western part of the district adjoining Assam plains. Besides that, there are also some Mikir villages in the northern part of the district. There are some Nepalis who have permanently settled down and have their own residences at Wokha town and elsewhere.

As many of the non-Nagas living in this district have come for service or business having no permanent settlement it will not be correct to include them for the purpose of analysis of culture and other aspects of the people of this district, as they are floating and their number is very small, only 2188. As the Lothas constitute the overwhelming majority of the people in this district it is practically a district of the Lothas and the culture described in this Chapter will be Lotha culture.

Feature

The Lothas, like other Naga tribes, have mongoloid features. The colour of their skin is generally dark-brown and a few of them are yellowish in colour. Majority of Lothas have high nose,

oblique eyes and straight hair having no beard. The Lothas are generally slim and moderately tall and the women as usual are a little shorter than men. Though all the Nagas have mongoloid features there are differences in minute details between one and the other tribes. The difference is so explicit that the people of one tribe can easily be distinguished from others by its facial appearance and physical structure, not to speak of dress and language.

Population

The Lotha population showed a downward trend before 1940. In 1891 they numbered 22,000 but dwindled to 18,000 in 1931. In 1951 their number again rose up to 22,392 with 11,102 males and 11,290 females. In 1961, they numbered 26,327 and in 1971 it has become about 36000. It may be noted here that the Lotha population and the population of Wokha district are not same because some other people also live in this district besides the Lothas, as well as some Lothas stay outside,

Details of present population of this district is not yet available. However, on the basis of the figures of 1971 census it is calculated that the total population of this district is 38,297 of which 19,339 are male and 18,958 are female. There are 36,109 tribals in the district and they are mostly Lothas. Of this, 17,753 are male and 18,356 are female.

Sex Ratio

The total population of the district is 38,297 of which 19,339 are male and 18,958 are female. This gives an overall sex ratio of 980 females per thousand males. This is somewhat less than required. The total tribal population of the district is 36,109 of which 17,753 are male and 18,356 female. This gives a sex ratio of 1034 females per thousand males. This is very much disconcerting. However, the difference of overall sex ratio and tribal sex ratio is great and so it needs to be explained. We have already seen that the number of non-tribals is 2,188. These people are on service or business and are mostly without their female counterparts and they are over-balancing the plus sex ratio into a deficit sex ratio. So we can say that the sex ratio of the Lothas is 1034, that is 1034 females for every thousand males. It may be

noted that the Aos, Semas and other tribes also have got similar sex ratio (Aos = 1038, Semas = 1037)

Population Trend

The total population of the area which now comprises Wokha district, in 1961 census, was 29,348. In 1971 it has gone up to 38,297. It gives a decennial percentage variation of about 30.50. This is much higher than all-India variation which is 24.80%. This growth of population of about 30.50% in ten years is due to two factors. Firstly the death rate has decreased due to better medical facilities, and secondly, there has been an influx of people from outside the district on business and service etc.

Rural and Urban Population

There are several administrative out-posts in this district but none of them is a town. Even Wokha town which is the district headquarter was not a town in the strict sense of the term when the census took place for 1971. That time its population was 4,023 of which 2546 were male and 1477 were female. Thus since there is no town in this district there is no urban population and so all the population is rural.

It may be noted here that since the creation of this district in December, 1973, there has been a good growth of population in the headquarter town of Wokha, and the population of that town must be more than 5,000 now (1977) and it will fulfil the other conditions of becoming a town. And so for all practical purposes it may be called town now.

TABLE OF POPULATION OF WOKHA DISTRICT¹

(On the basis of 1971 census)

1. Total population	38,297
2. Total male population	19,339
3. Total female population	18,958
4. Overall sex ratio	980

1. source : Census Office, Kohima.

5. Total tribal population	36,109
6. Tribal male population	17,753
7. Tribal female population	18,356
8. Tribal sex ratio	1034
9. Total working population	18,339
10. Total male working population	8,984
11. Total female working population	9,355
12. Total tribal working population	16,993
13. Total tribal male working population	7,689
14. Total tribal female working population	9,304
15. Overall percentage of literary	43. 44
16. Percentage of male literary	39. 10
17. Percentage of female literary	17. 30
18. Percentage of tribal literary	29. 98
19. Percentage of tribal male literary	42. 60
20. Percentage of tribal female literary	17. 87
21. Total number of villages in the district	92
22. Total number of houses in the district	8,152

Language

The Lothas have got only one language which is called "Kyongyi" by themselves. Unlike Aos in the adjoining Mokokchung district the Lothas are not having any difference in language between the Upper and Lower Lothas except some slight difference in dialect.

Nagamese, a form of broken Assamese which is used in other districts of Nagaland is used here also as a medium of expression and also as a means of communication between the

Lothas and non-Lotha speaking people in the district. Nowadays broken Hindi is also commonly used in the district. English, the official language of the State of Nagaland, is generally used among the educated people. Many of the non-Lotha permanent settlers at Wokha have learnt Lotha language and speak it fluently.

The Lothas, Aos and the Semas believe to have possessed in the past a Naga script which is said to have been written on dried skin of an animal and it was carried by their forefathers during migration through the Patkai ranges (Patkai Bum). Written on such skin, it was convenient enough for the purpose of rolling. But as this script was not kept under proper custody, time came when it was eaten up by a dog. According to tradition, all the elderly people who had written them had died by that time and owing to the loss of memory, the script could not be written again. However, it was towards the end of 19th century that the Lotha language was reduced to writing in the Roman script.

Religion and Caste

Generally in a primitive or a small society caste system is not found. Caste is a product, as in the case of Hindus, of elaborate social organisation based on graded work from lowest to highest. Where the society is small or a closed one or where it is not complex, casteism generally does not grow. Therefore, among the Nagas there is no caste system, and so also, as the Lothas are Nagas, it is not found among the Lothas. Or in other words, we can say there is no caste system in Wokha district. But at the same time we should mention that the people who have come from outside have come with their caste divisions. Since there is no caste system, the people are homogenous but with many clans. Of course clans are not castes and they intermarry, rather it is forbidden to marry in the same clan. So caste system is not there and there is no evil of caste system.

Religion

Before discussing the religion of the majority of the people of this district it may be mentioned that the total population of the district is 38,297, and out of that 2188 are non-tribals and the rest are tribals and they are overwhelmingly Lothas. The non-tribals are mostly Hindus being followed by Muslims and then others.

Most of the Lothas have embraced Christianity. Amongst the Christians there are many different denominations and some of the denominations such as American Baptist Mission, Roman Catholic Mission, Pentecostalist Mission, Assembly of God Mission, N.C.R.C. Mission etc exist in almost every village in the district. Of those, the American Baptist Christian Mission which had its seat in this district in 1923 is the biggest Christian mission in the district. The American Baptist Mission have got its mission centre at Vankhosung for the whole Baptist Christians in the district.

In the Lotha area the first mission headquarter was opened at Wokha. The first Missionary was W. E. Witter who came in 1885. There was report of establishment of churches in 1904-05. In 1905 a few publication in Lotha dialect followed. Vankhosung, located just close to Wokha town, was a mission centre and still it is so.

In spite of most of the people being converted into Christianity, there are some people who are not Christians and still follow the old religious practices. There is nothing much to discuss about Christianity because it is widely known all over the world. But since still some people follow the old religion, which is not known by outsiders, it is necessary to discuss it to some extent.

As in the case of other Naga tribes, the Lothas have also a vague conception of a Supreme Being. Its title and functions are not however clear. Their pantheon is Potso. And modern Christians also call Jihova, Jesus and the holy spirit together as Potso, since Potso is the common name for god. They also believe in two groups of spirits, benevolent and malevolent. They live high up in the sky in their mansions, built storey upon storey, ascending up to the highest point in the sky. They have different attributes and functions. They engage attendants and ambassadors; they pay occasional visits into the earthly abode of human beings. The following are the most important spirits.

SIKYINGO—the spirit who maintains and controls the wild animals. He is also called **NGAZO**. It is believed that this spirit is the swiftest of all the spirits.



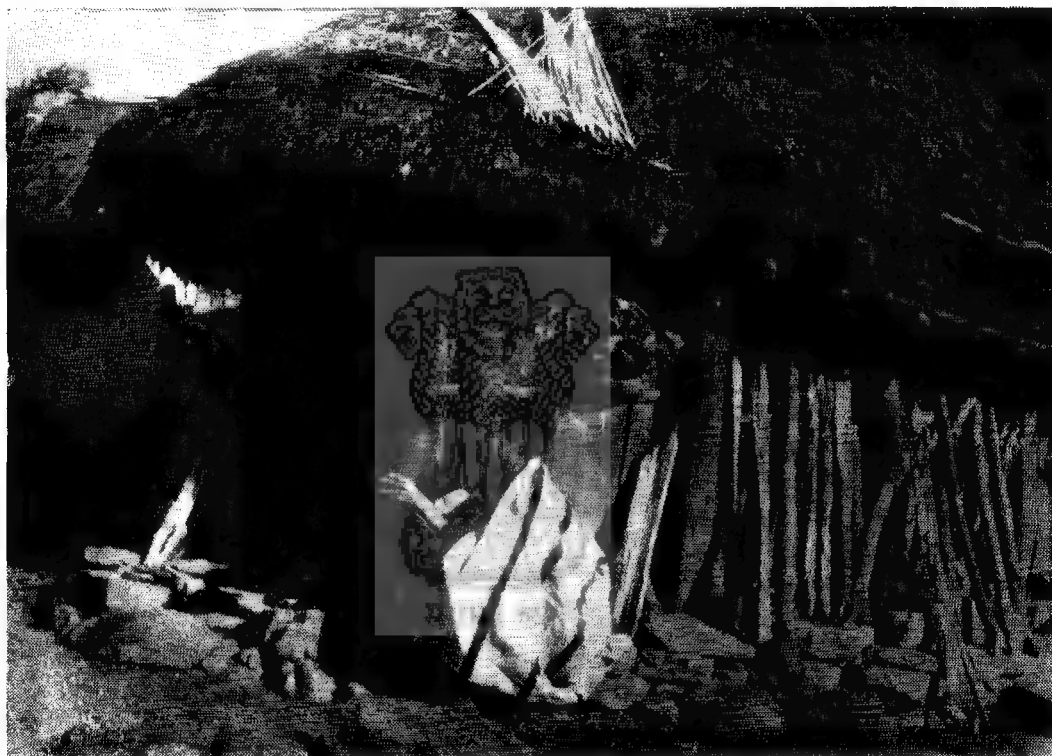
A Lotha woman carrying water in bamboo chungas.



Modern Lotha boys.



Modern Lotha girl.



A Lotha sipping rice-beer. On his right are heaped the animal heads killed by that family.

RONSI— a deity of harvest. A fire is made to produce enough smoke which indicates the inviting of Ronsi the spirit who blesses for more harvests ¹

TSUNGRAMVU— the spirit who causes sickness in the human body. Chicken eggs, ginger and charcoal are offered to this spirit to cure the sickness. The springs (water spring) and other empty and hollow places and also lakes are suspected to be abode of this spirit.

MONKUMVU or NUNGKUMVU is the spirit which can be seen with the human eyes in some occasions, and its speeches are very often heard by human being. It is said that this spirit speaks all types of languages and dialects. This spirit used to carry human beings away from their homes to unknown destinations in the jungle, especially towards rivers. They never allow the human being fall while carrying them through steep places. The human being never gets injured even if he is thrown from the top of the trees to the ground by these spirits. They travel from one place to another carrying their victim for many days without any food and drink but never allow their victim to die in their hands. The victim is some times fed with snails, it is said. It is believed that this spirit stays in the jungle especially in the foggy jungles. It is also said that this Monkumvu, the jungle spirit, carries a bag with him in which lies his supernatural power. If any one seizes the bag the spirit would very often go and ask for that bag unless and until it is given back to him.

There are two most potential deities called LIKA and NGAZO (Sikyingo) in the non-Christian Lotha religious conception. The former is attributed to be the giver of wealth and the latter is the spirit of fate. According to a legend, these two spirits once fought for mastery and the result was that Sikyingo (Ngazo) was defeated. His neck was turned and it became stiff and he was deprived of his liberty to turn on all sides around. On account of stiffness of his neck he never turns around his neck and only looks in one side in one time. Therefore it is said that the man who happens to be in the side where Sikyingo's face is fixed is blessed a lot. This deity bestows blessing

¹ We were told in February 1976 at Wokha by an elderly Lotha leader that Ronsi is something like Lakshmi, the Hindu god of wealth, and they invoke Ronsi at the first harvest of the season.

upon the fishers and hunters. If an animal with some scars or mark in any part of its body is killed, it is regarded to be the animal of that spirit i.e., Sikyongo.

People propitiate this spirit for good luck. At the sowing festivals, picces of pork wrapped with leaf are offered. At household ceremonies, sixty slices of cooked meat wrapped with a leaf are suspended from the centre-post of the house. Sacrifices are simultaneously performed for consultation of omens on a divination system of their own. Incantation of appropriate wordings and gestures to ward off evil spirits are said while beneficent spirits are invoked to visit their households or village for blessings.

All these things go to say that the gods and goddesses are not remote from human affairs.

Divination and Dreams

Like other Naga tribes, the Lothas also hold that their dreams are portentous enough. They believe that dreams have meanings and significance and thus have foreboding and forecasts. Every village used to have and still do have their own priests. The priests, besides coping with the performance of sacrificial rites of both household and village, and besides being the custodian and interpreter of religious beliefs, have also other duties. He is also a foreteller, the secrets being made known to him by the deities. Falling into a trance, a priest may conjure some acquaintance with the spirits and the people hear a divine message from his lips. Thus he is believed to be imbued with the esoteric knowledge of many things, and capable to probe into the recondite mysteries.

Excluding some trivial variations the devices for divination in form and method are similar among the different Naga tribes. By divination they seek to know the will of deities and assess whether an undertaking such as hunting or fishing is worth performing. In the past by this practice they sought to know whether any warfare or head-hunting undertaking was to be successful. By divination they also seek to know why ravages such as epidemics or any natural calamity visited their abode. They attribute, by divination, the reason of any body's illness, and assess the means of curing that person. In the event the deities or spirits are found

to be the reason, they seek to appease the spirit and offer thanks giving to remove the contagion of evil to which an individual or party has become victim.

They have several means to consult the omens. Chicken killed by strangling is said to furnish the means of reading the omens, diviners having their own way of reading omens from the portion of the entrails and position of legs etc. They read the omens further from the falling of the skins of pieces of ginger when cut off the hand. Egg breaking is said to furnish another means of divination, the omen being indicated from the falling of the shells. Omen is also read from a fire-thong. In it, fire is lit making it burst out at one end of the thong. It is said to be the most effective means of getting the omen, the answer being rendered by the nature of its bursting. Besides those omens, a tree called MENKITON in Lotha, generally grown in the village, is something like an omen because if the tree grows well, it would mean increase of the population of the village, but if the tree withers, it means the reverse. Such a tree symbolises fate perhaps to other Naga villages also.

Priesthood

There is a distinction amongst priest, sacrificers, soothsayers diviners and medicine men in sacerdotal aspects. A priest (PUTI in Lotha) wields spiritual influence. A principal priest is assisted by a junior priest. Priests belong to the priestly clan with a long standing repute in the society. There used to have "Yingae", a junior priest, who succeeds to the office in the event of death of the senior man of his own paternal lineage, the investiture being governed by colourful ceremonies. The priest performs important ceremonies such as inaugurating harvest undertaking, inauguration of sowing, founding of new village and holding of other festivals. The priest enjoys a highly respected position in the village. He is maintained by seasonal gifts from the people during the religious ceremonies.

As in the case of civil official, priests are attended by other assistants to circulate, summon and make public announcements in the village. They are assigned other duties such as carrying ricebeer, and carrying spear for the priest and also acting

as the priests's messenger.

MANNERS AND CUSTOMS

Birth

In the olden days, among the non-Christians, when a baby is born in a Lotha family a Genna¹ is observed by the members of the family for 6 days for a male child and 5 days for a female. During these days they do not go for any field work for themselves, but they can go to other's fields for work. During these days the mother does not go out of the house or does not talk with people other than her family members.

Soon after the birth, the mother is given chicken soup and rice. This dietary continues for about a week or so, till the mother is physically quite fit.

In the case of a boy on the 6th day and in the case of a girl on the 5th day the ears are pierced and a name is given to the baby. During this ceremony a formal dress or wear is given to him or her.

The baby is fed with breast milk for several months after which rice-gruel is given.

Christians do not observe all these gennas or rules and do as they like or as the most modern people do. We have seen a mother in 1953 going to field with her three-day old baby on her back. However they observe the naming ceremony on the 6th day in the case of a male child and 5th day in the case of a female. In this naming ceremony the Church Pastor and Deacons are invited to the house and they pray for the welfare of the child and name him or her according to the choice of the parents.

It may be noted that most of the Lothas are now Christians and therefore the non-Christian practices are practically not found.

1. Genna is not a Naga nor an Assamese term but however it means ceremony, quarantine, worship *a-sauch* etc.

Mortuary

As and when death occurs of human being in the village the face of the corpse is first washed by every member of the family with soap or without soap and the corpse is washed with water. A sacrifice immediately follows of a chicken which is then hung above the corpse on the position of its face, and it is necessary that its wings are kept on the wall of the house until after burial. If the deceased was influential, a dog tied with a string or rope is brought to the apartment where the deceased lies and the string or rope is tied to the hand of the corpse and afterward the dog is removed.

The corpse is then decked with full robes and enmeshed with precious ornaments and is kept inside the coffin. The coffin is hewed out of a tree. Some coffins for rich men have certain typical representation of wood carving like hornbill's head and tail, but this type entails a longer period to make for which reason the corpse is retained longer. In some cases, the deceased is armed with weapons to be capable of fighting against evil spirits which seek to obstruct the soul in its journey to the land of dead. This custom exists almost amongst all the other tribes. The custom of killing a dog to give the soul a company and killing the chicken to scratch the path is also found among other tribes. The dog is usually killed not until after burial. The grave used to be about 5 to 6 feet or more deep. Short bamboo straves are planted and over them planks disconnected from the bed over which the deceased used to sleep are laid. They keep a fencing around the grave. The crest of the grave is levelled with stones provided a permanent masonry is not built. Over the grave, grave goods, comprising of the belongings of the deceased such as ornaments, clothings, weapons etc are displayed by suspending them on a strong bamboo laid crosswise against the uprights. They offer food to the deceased in basket with some grains of cooked rice, 6 pieces of meat and a liquor container if male, but if the deceased is female, they give only five pieces of meat. They keep torches of fire at the night time on the grave for six days.

The death genna being over, the grave goods are withdrawn and some of the bamboo sticks used for decoration are thrown away. The elaborate ceremonies however are due to be performed to public personage discernible from ordinary man, because of the accomplish-

ments they have to their credit in the number of feasts given during their life time, and because of their adventures and victories in warfare and the number of human heads they had taken. Some designs of artistic ability and taste are also displayed, when a coffin of an eminent village-chief or eminent person is made. Like the Semas and unlike others the Lothas do not retain the corpse for long in the house. If a man dies in the night time, the corpse is retained for the night for no burial takes place in night time. Usually they use to bury their dead inside their house or sometimes inside their compound. But such practice has totally been stopped nowadays among the Christians. Besides the maintenance of family grave yards by some families in their compound, there are common burial ground in all the villages especially Christian. Non-Christians still keep the above mortuary custom with its features of animal sacrifice, display of grave goods etc. In some villages, sometimes, it so happens that those who died of accidents or unnatural death are buried outside the village. Unlike other Naga tribes such as Angami, Ao, Chakhesang, Sema etc feasting in the funeral time is not practised by the Lothas.

Christian burials are different and governed by Christian ceremonies.

Changes brought by Christianity are now to be surveyed. In place of a bamboo hanger where grave goods and skulls are displayed, we see a Cross planted over the grave, while a stone tablet lying opposite perpetuates the cherished memory of the deceased. Rich people build a masonry memorial over the grave. They perform the death anniversary, some time by keeping a wreath of flowers over the grave. They regard their dead and maintain the graveyard properly.

Stone Culture

There are some sacrificial and memorial Stones in the district such as Tiyilung and Terlung etc. Stone erections among Angami and Lothas are the same but for petty divergencies. Stone mounds over the graves of the dead are also made and such stone monuments in the villages are the salient feature of stone culture.

Stone dragging ceremony which has been mentioned earlier in this chapter under the sub-head OZUSUA is a ceremony of stone-

culture. There are many such ceremonial stones in many houses of almost every village barring the new ones. These stones are unfailing signs of stone-culture.

MARRIAGE AND MORALS

Marriage

Generally Lothas follow monogamy but there was no bar in polygyny. As a result some rich men occasionally used to have more than one wife, but that was more an exception than a rule. Polyandry was not practised in this area. Christianity is supposed to have controlled polygyny and any illegal sexual relation but it is doubtful if it has been able to do that.

Marriage ceremonies vary from one village to another. There is no joint family system and therefore there used to have a break-off in a family during the marriage of any of its members. In the past, boys at the age of 10 or 12 years became partly detached from their parents as they used to sleep in the morung. But due to introduction of Christianity and modern civilisation and attendant education system, the morung system has fallen into disuse. And so until marriage the sons and daughters remain with their parents, but with marriage they go away—the sons make their separate establishments and the daughters go away to their husband's house, not to the house of father-in-law.

The Lotha system of marriage seems to have been governed by quite a number of formalities which are necessary to be followed rigidly. Below are given some of the most important points.

Marriage by negotiation is an accepted rule amongst the Lothas, but many instances of love-marriage also exist. As preliminaries to what we may call family arranged marriages, a match maker plays an important role to bring about a consent to the boy's proposal by the relatives of the girls. Amongst the Lothas, during the first visit, a go-between, often the mother or any women, goes to intimate the proposal to the girl's house. When she goes for a second time, she presents rice beer to the members of the girl's family which, if it is sipped, means that the boy's proposal has been accepted, and after that the boy and girl keep contact.

The most interesting formality which follows is the preparation of rice beer out of the fermented rice contributed by both the bridegroom's and the bride's households during the bridegroom's ceremonial visit to the girl's house. He is accompanied by one elderly man and a young friend. Every member would drink the brew except the couple. The elderly man sits with the couple and offers prayer on behalf of the couple. This toasting symbolises the real engagement between the boy and the girl after which the boy is obliged to work in his farther-in-law's house for one complete year or he is bound to fulfil other obligations in lieu of it. Although he stays at his father-in-law's residence for one year, he does not have any connection with them by then. On completion of one year's time the groom presents five bundles of firewood to his bride to display on both the sides of the bride's door and it signifies that the girl is engaged. There are other formalities, such as killing of pig by the groom and giving some of its meat to his father-in-law.

The most important part of the engagement is the groom's slavelike work in his father-in-law's house for one full year. This is a kind of marriage price as well as to judge the boy's ability to work hard to maintain a wife.

Then construction of a new house follows for the would-be couple. The new house is opened by a pig-killing ceremony when appropriate portion of it is presented by the groom to his father-in-law. Meanwhile the bride receives gifts in cotton thread and Modhu (rice-beer) from ladies. Marriage takes place in the daytime in the house of the bride's father and is followed by feast there. The cost of the feast of course is borne by the groom's family. Later, at midnight the groom's male attendants give a send-off to the couple from his father-in-law's house for their new house. They set off in a procession where the bride and groom are closely attended by two women, one representing the married women of the groom's clan, and the other is a wife of the bride's paternal brother or cousin brother. As a customary practice, the groom before leaving for the new house, waves his spear three times round the fire place. They leave the house in an absolute silence, the bride taking her threads, while the groom holds a spear. Reaching the new house, other customs are observed. It conforms to pouring of water into the hands of the couple and other customs also follow

when the couple start first conversation between them. The rest of the night is passed by them in company with two boy attendants from the side of the groom. During the 2nd day, it is genna. The new couple visit the wife's house next day.

Some sort of magic-like religious practices follow during the following days. That practice is preceded by the ceremonial bringing of leaves by the couple. Then divination is conducted for seeing the fate of the couple on two cocks. Also a traditional prayer is offered by an old woman for the welfare of the couple. After that, another divination is conducted on two hens and an egg. Some other formalities close down the ritual.

Southern Lothas appoint a man instead of woman to be a go-between. The first sign of consent is drinking of beer by the girl's parents offered by the boy. Toasting of beer which the groom has brought to the bride's place is also different, because the party, including one old woman and one old man who accompanied the groom while handing over the beer, are obliged to take first the beer given by the girl's family, the later in turn drinks that which is brought by the boy. There is difference in the setting of procession which is arranged to go to the new house and also in the performance of other customs.

Some instalments of marriage price use to be cleared at the time of marriage itself by the relatives of the boy and the rest are kept to be paid by instalments later on. The last instalment of the marriage price is not to be paid in a hurry for that is regarded as the by-tie between the relatives of the couple. Marriage customs are seen to vary from village to village in the district especially in giving marriage price.

Christian marriages are different, as more spiritual than economic and social emphasis use to be laid, as well as its form and rituals are different.

According to Christian marriage system the church Pastor and the Deacons are invited to the engagement party as a witness in the name of God as and when the final settlement is arrived at between the relatives of the boy and the girl for the proper engagement. In this party, no exchange of gifts is made. After

this a date is fixed for solemnisation of the marriage. The church leaders keep a watch to check unnecessary marriage breakage with a view to maintain marriage sanctity. Marriage feasts are held with a big enthusiasm on the marriage day in the house of the bride. At least some amount of the marriage price is paid to the parents of the girl on that day. There are a few other things such as shawls and skirts, dao and sickle etc, which are the entitlement of the girl to be received from her parents on the marriage day itself.

After the completion of the marriage feast the girl is taken to the new house of her husband with a marriage procession. But these days, the system of giving and taking for marriage is much relaxed amongst the Christians. Such cases are different from the old customary sanction. Most of the marriages are done in the Church though a few ceremonies are done in the bride's place¹.

The feast is generally held at the bride's parents house. In many cases separate feast is also held at the new house constructed for the new couple.

Divorce

Divorce is common but unlike marriage it is unceremonial. Divorce may be on any ground, such as infidelity, barrenness or simply incompatibility. Whatever may be the cause of divorce, it is intimately connected with refund of the bride price depending on the merit of the case.

If the wife goes away out of her own volition she or her parents do not get back any part of the bride price. It may be noted that there is no bride-price but the groom has to work in the field of her would-be father-inlaw for full one year, as well as he is to bear the entire cost of the marriage. In case the wife goes away for no fault of the husband, not only she will not get anything, but also she will have to repay

1. If there is premarital sexual relation which can be known only from pregnancy, the marriage does not take place in the church, but in the house of the groom just by throwing a party and not by any religious solemnisation.

the cost of marriage to her erstwhile husband. If the wife goes back to her parents, they will have to make the payment. But if she goes away with her paramour, naturally he will bear it.

If the wife leaves her husband due to his infidelity, or incompatibility, or in any way, not for her fault, she will get back her personal properties such as clothes, ornaments, weaving apparatus, agricultural implements etc, but not any other property.

If the husband drives away his wife because of her infidelity, then she will get only rupees ten from her husband as divorce cost, but the husband will get back a part of his marriage expenses which is generally paid by her paramour.

If the husband deserts his wife for no fault of her, he will have to pay a heavy fine which is settled by discussion between the two families.

Since marriage is a difficult and costly affair for a man, generally a husband does not desert his wife. And since remarriage of a wife is not very easy, the wife generally does not take initiative for separation.

However, whatever may be the cause of divorce, it is talked over and settled, wherever necessary with fine, between the two families.

On the whole, divorce is less common among the Lothas.

Most of the people being Christian now, they do not go in for divorce so easily. Remarriage on the part of the divorcee, husband or wife, is more difficult, because in that case he or she will be ex-communicated from the Church if the divorce is on the ground of infidelity.

Extramartial Relations

Sometimes man and woman come in contact outside their married life. It is generally a married man with an unmarried girl. In such case if they do not beget children, nothing happens besides unquiet home or social scorn. But if they get children, the man may take her into his family and give her the

status of the second wife, or the girl may live as an unmarried mother and may claim cost of upbringing the children.

Anyway, unmarried mother or widow begetting children are found in the society though not very common.

Any case of extra-marital relation may be settled by imposing fine.

Unmarried mother or illegitimate children are not looked down by the society.

Position Of Woman

Women are not economically independent because they do not inherit any landed property and so they depend on parents or guardians before marriage, on husband after marriage, and on sons at the old age. But all her life she works in the field and therefore she is a partner in the agricultural operations. From that point of view she earns her own livelihood. She also raises fowls, ducks and pigs etc, and the sale proceeds from it, if sold, go to her. It is more a legal status than the kindness of the husband or male guardian, which allows the women to acquire money from the sale of fowls etc.

Women have got almost equal status with men in the society, because in every field of physical and domestic work they work equally. Rather women work more than the men. There is no purda system or any discrimination against women. But only the thing that in matters of broader social activities such as village administration, feud and peace with others, litigation, etc etc women generally do not take part.

But nowadays things are changing and women are taking part in all social activities including contesting for Assembly election.

Among the Lothas woman also dance, but they dance separately. not with the men together. The most important dance of the women is a dance for bringing down rain. If any year there is drought, then the women gather together and sing and dance at night. It is a kind of sacred dance to induce rain. The

dance by the women to avert drought and to bring rain probably indicates that the women are more worried about the crop failure than the menfolk. And it is a fact that women work harder in the field than the men.

SOCIAL LIFE

Property and Inheritance

The laws of inheritance among the Lothas follow male line, and women are not entitled to inherit immovable property. Owing to the fact that jhumming is practised, inheritance goes in cyclic rotation from one plot of land to other in line with the operation of the jhum cycle.

Among the Aos the largest share goes to the eldest son of the house after the death of the father, but the custom of Lothas presents a contrast to it, because among the Lothas the youngest son is entitled to a lion's share of property reckoned in terms of granaries, cash and other movable properties. But immovable property like a plot of a land is equally shared by all the brothers. The youngest son gets the house of his parents which practice is similar to the Rengmas and Angamis where the youngest son is considered to be the custodian of his parental house and care-taker of his parents in their old age. The youngest son would have to support his un-married brothers and sisters for which reason he is assigned a lion's share of his parents wealth.

Women are presented gifts in the form of cash, ornaments, clothings etc on their marriage. They are not entitled to immovable properties of their parents.

Changes caused by the present transformation especially in urban settlements may have produced but slight changes in a few individual cases which however can not be counted to be of general application. Factors of immigration may have also produced minor alteration in a few cases. A man who has left his village to make permanent settlement of his own elsewhere seldom can put claim to remove household goods to the place where he has gone to settle, although the rule is relaxed in the matter relating to his personal belongings.

Almost all the areas of the district have been Christianised. But Christianity has not changed the laws of inheritance and the local economy substantially although there has been a total departure off the old religious customs, beliefs and practices. The non-Christians however observe the old religious practices, but amongst Christians, changes in marriage customs, mortuary and naming ceremonies have occurred almost in the whole area of the district.

DRESS AND ORNAMENTS

Traditional Dress

The age-old dresses like lengta and mantle were the only garment in the past days among the Lothas. But owing to advent of modern education and Christianity a radical and tremendous change on dress has taken place amongst the people. These old dresses have now been replaced and supplemented by other attires like long pant, half pant and shirts. Even in the interiors, there will be only a few people nowadays who still use those old dress. Such lengta is worn at the waist, tied by a belt and looping with a flap in front. Women wear skirts wrapped round the waist and descending downward to cover the knee. A sheet of cloth is used to cover the upper part of the body.

It may be noted that Lotha men use two types of lion cloth—one is a combination of blue and red, that is, red bands on blue cloth, and the other is white and red, that is, red bands on white cloth. The status of blue-and-red one is higher than the other one.

Ceremonial Dress

Amongst the man's shawls there are some which imply rank and status. Among the most important Lotha costumes mention may be made of Rikyusu which is usually worn only by a man of high status and a man who has taken enemy head. Next is Longpensu which is also worn only by a man who has performed Tsiro Tsoa and Ozuzua ceremonies by feeding the villagers with his own expenses. The next is Phanrupsu which is worn only by a man who has accomplished certain distinction for obtaining higher social status. That way, the use of important shawl which has got embroidered designs varies from person to person. But now the distinc-

tion is not very important and practically every body is using every kind of cloth if he can manage to get one. Gone are the days of head hunting, war exploitation, chivalry, village isolation and individuality. Factors arising out of the administration, Christian conversion and economic solvency have caused tremendous changes in all aspects of living.

It is worth noting that Lotha practice of megalithic erections, and the use of status-shawl draw very close to the Semas and Aos as also Angamis and Rengmas who also preserve stone culture and use status-shawls. It is at the ceremonies that dancers and priests appear in their full fineries.

There are not much difference in the coronet they wear, from those of Semas or Aos. It is composed of furs obtained from the bear's skin and it covers the cane that forms the circle of the coronet and holds the black and white born-bill feathers upright. Earrings comprise tufts of cotton wool or on occasions brass ornaments. Scarves substitute body cloths and are hung down the chest crossing each other but are enfolded to cover the entire body.

A cowried apron is also used by men for dancing purpose. Men further use ivory armlets or its imitations of wood. Necklace made of wild boar's tusks hemmed with red cane and pendent of a red bead are much loved by men.

Women's ornaments are plain. Earrings are of plumes of pheasants. Armlets and brass bracelets are also used. Length wise cut pieces of conch shell as well as beads are used as necklace.

Modern Dress

But modern transitional phases in socio-economic religious and other spheres have had their impact in the society. New town-ships and advanced villages have sprang up. Village economy has changed over to complex, education has made tremendous progress and other far reaching changes have occurred in the district. Despite such changes, the traditional habits are still valued by peasantry. Traditional dress is still loved by the rural section of the population but a considerable section of the men folk have however



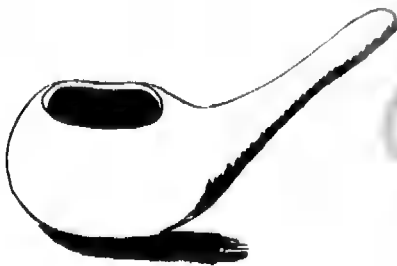
A typical Lotha House.

HOUSEHOLD IMPLEMENTS

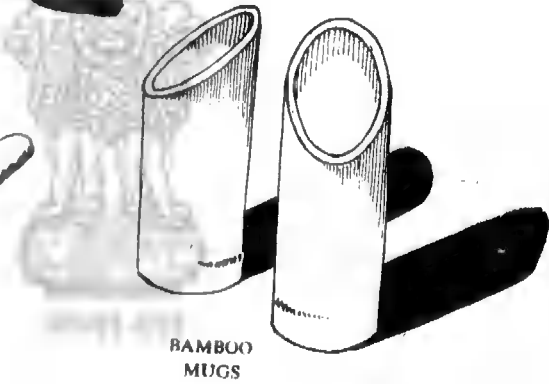


WOODEN PLATTERS

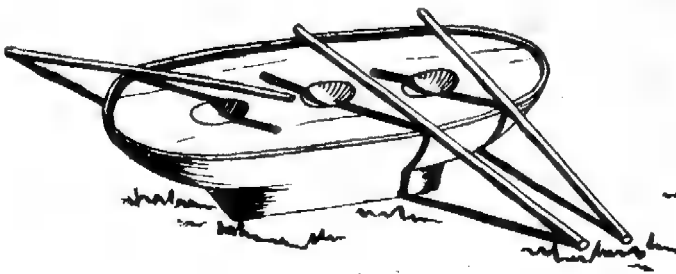
EARTHEN COOKING POT
WITH BAMBOO RICE HANDLER
AND SPOON



WATER HANDLER



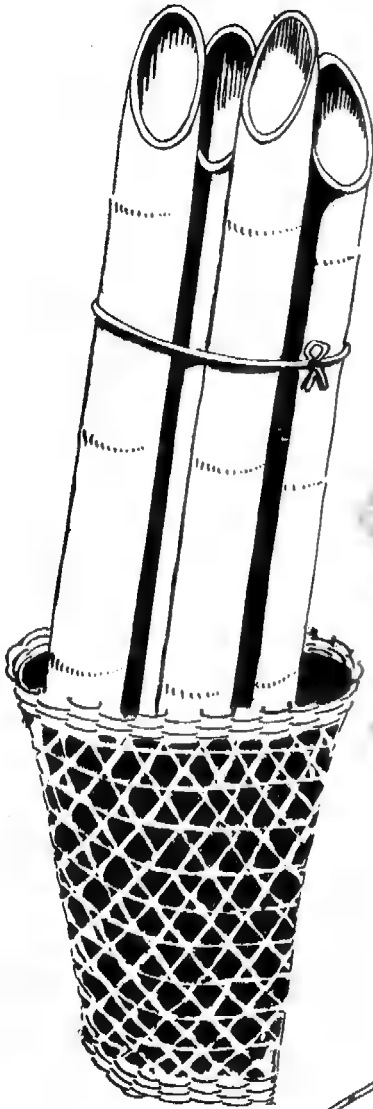
BAMBOO
MUGS



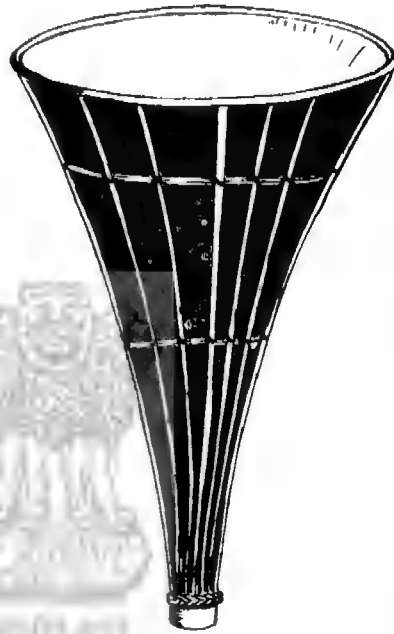
POUNDING TABLES



HOUSEHOLD IMPLEMENTS



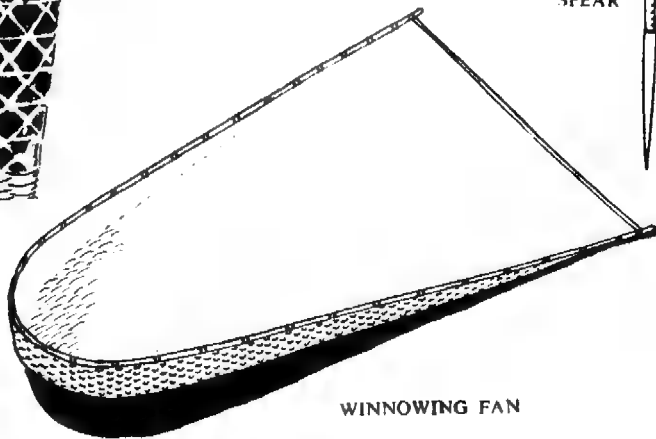
BAMBOO 'CHUNGA' FOR
CARRYING WATER



BASKET (KHANG)

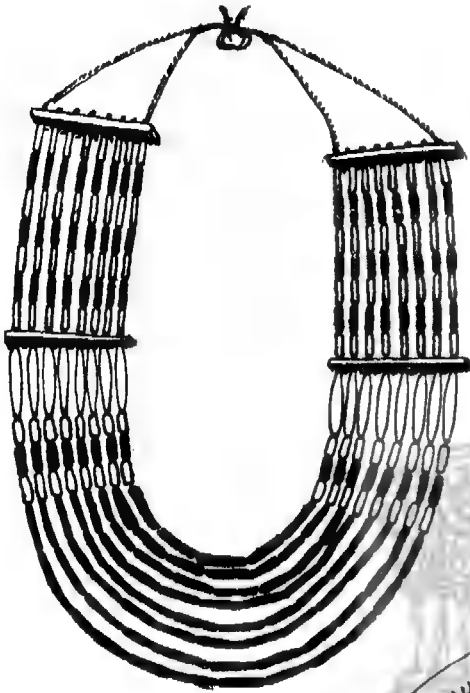


SPEAR



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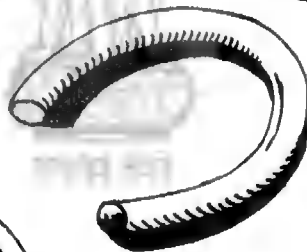
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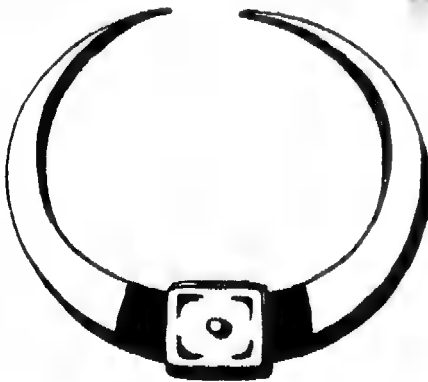
LADIES NECKLACE



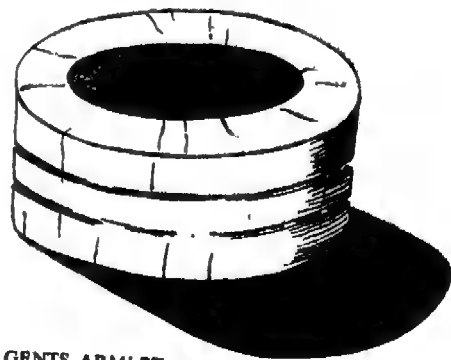
LADIES NECKLACE



LADIES ARMLET



GENTS NECKLACE
(WILD BOAR'S TUSK)



GENTS ARMLET
(IVORY)

changed their dress to modern way with mill-made fabrics, woollen materials and shoes etc. Modern women have also changed their form of dress in towns and advanced places with latest fashion of blouses, coats, scarves, and sweaters etc. They also use foot wear. Still then they use their indigenous skirt side by side with modern dress. Lotha shawls for men and also for women are commonly used in the district.

Modernised skirts have become widespread. Made of yarns, through a labourious process, they have attained considerable popularity and are durable. Non-Naga shawls are also widely used by modern women

Weapons

The principal weapons are made from iron. Spear is usually used for hunting and warfare whereas dao is used for felling trees as well as in warfare. It is also used for wood carving and various other works. In fact it is an all purpose weapon. The blade of the dao is about 25 cm long and 8 cm broad at the end.

There are two types of spears used by Lothas such as Vapvu Tso and Norung Tso. The shaft of the spear is generally wooden. The patterns of spears used by Lothas and Rengmas are similar.

Ceremonial weapons are spears, daos and shields which bear different artistic motifs and expressions which are much varied. The spear is at the shaft decorated with a red dyed goat's hair; and human hair of a victim of head-hunting was also used in the past. As stated earlier, the war weapons such as daos, spears and shields which were decorated with human hairs were used by successful head hunters only. During the British expeditions Lothas, besides using spears, daos and shields, used bows and arrows also but no bow and arrow is seen used by the Lothas these days.

TYPES OF DWELLING

Establishment Of New Village

In the past in the case of migration and also in the

special circumstances of a village over-grown, it was necessary on the part of the population to move to a new site where a new village was to be established. Some factors, such as water scarcity, land hunger or failure to settle some disputes may have also caused desertion of the village by a part of the population. The building of a new village entailed a great deal of labour in the clearance of jungles and also in finding out of suitable building site.

Certain divination rites and ceremonies need to be undertaken while selecting the new site. Lothas believe that if a particular tree is successfully cut in a single thrust of a dao it is a good sign for the location of a village at the proposed site. The construction of the houses is followed with ceremonies and rituals. The actual movement of the family is also interesting—each family would take a wood-torch at night and reach their new house next morning.

Villages, especially in the past and in time of both tribal and inter-tribal feuds, maintained a strong defence just near the village gate. A ditch was made round the village. Beyond the ditch there lay rows of panjis intensively covering the ground and beyond that a stone wall was kept. Outside the stone wall there used to be, and still is, jungles of itchweed to prevent any enemy negotiating the area. Small bridge was kept over the ditch to allow the villagers pass to and from their fields at the appointed hour. But those practices have already vanished in the modern society, because of peaceful condition. Education, economic and other factors have also brought important changes in the modern society. In the villages, changes are rather slowly emerging in an evolutionary rather than revolutionary way.

Houses

Lotha houses are similar to each other, the topmost angular verge which projects down the roof side is seen bounded by five or more circlets of strong straw fastened to a ridge pole, from where layers upon layers of straw, sometimes dried palm leaf, are spread throughout the roof. The porch is double roofed, the lower roof is like a special catchment for the porch and is separated from the main roof which projects upward. The walls are generally bamboo plaited. There is no separate kitchen but

cooking is done inside the same house. The floor of the house is at the ground-level and round the house a drain is dug to prevent the rain water getting in. It also serves the purpose of raised plinth and keeps the floor dry. In some houses a raised floor is made of bamboo mat or timber. Almost in every house, in the rear, there is an open-air platform for basking, washing, sitting etc.

A corridor runs lengthwise the house from entrance to the rear for houses with open air platform behind. The house is congested with household articles. We find at the porch, mortars, troughs, firewood and perhaps agricultural implements. Stools, shelves, racks with contents of pots, platters and other utensils form the part and parcel of the house, while beds are made of planks or bamboo. Formerly beds used to be hewn of tree trunks. In the bygone days, there were houses much more spacious, having many apartments in the case of a man having more than one wife (Polygyny did exist in the whole of Nagaland but probably in a limited degree).

But on the advent of modern civilization the housing pattern has widely changed in the district especially in the town like Wokha, the headquarters of the district. There is no thatched house in Wokha town. All the houses, either Government or private, are roofed with C. G. I. sheets or plain sheets, and the way of construction of the building is very much modern. Even in the villages many buildings are found constructed in the modern way with many modern amenities like sanitary arrangements, electric fittings and other modern appliances.

Lotha Morung (Chumbo)

Formerly there used to be a morung or bachelors' dormitory in each Khel¹ of the village, but owing to spread of Christianity and civilisation and attendant peaceful condition of life it has fallen into disuse. However, still some morungs are found in some villages, but they are no longer used for sleeping purpose.

Originally the morung was the fortress of the village where

1. Khel is a part of a village with separate identity. It is practically a village within a village.

the young and unmarried men used to sleep and guard the village. It was a training centre for warfare too. In fact, in olden days, in time of head-hunting, the morung was the centre of all the village activities. There used to be one morung for each Khel of the village.

The Lotha Morung perhaps has more resemblance with Rengma with whom they are neighbours. The front porch is nicely decorated with figurines like birds and animals. Some morungs have a stage at the rear. In the centre of the house there is a fire place and on the side of the walls there are beds which form sleeping places. The roof in all cases is thatched, looping down at the sides. The ridge of the morung projects a few feet in front, and is ornamented with small straw figures of men and tufts of straw placed at regular intervals. Outside each morung there is a large platform of logs of wood on which the young men and their friends sit and smoke throughout the day, and nearby is an open shed which houses the logdrum formed of a huge trunk hollowed out. The drum is raised from the ground and rests upon logs of wood. It is sounded by letting a piece of wood hanging on one side of the roof hit against it. The alarm is made by beating the drum as and when any proclamation is made to the village. It was in the days when head-hunting and fighting amongst the villages prevailed. In times of alarm the dull sound of this rude musical instrument may be heard for miles around.

The marks of old ditches, and other defence works which surrounded the village, are still existing. The village gate, the door hewn of timber, has gone out of use nowadays. In some villages still there are morungs where village young men meet and still even spend their nights.

So also the girls had special meeting places. But that practice is no longer existing in the area. Even the morung no longer exists in most of the villages these days. The school going children generally stay in school hostels these days and the morungs have practically no use nowadays.

Food and Drink

The people of this district are rice eaters. They take rice

generally thrice a day. It is taken with meat and other curries.

The people relish meat, for which reason domesticated animals are kept both for food and sacrifice. Pork is more relished and so pigs are more in number than other animals. Cows are also kept by many people mainly for meat, not for milk. Milking has started not long ago. Mithun which is said to have been common in the olden days, have become very rare these days. No Mithun is seen roaming in the district nowadays. As far as fish is concerned, both fresh and dried are taken. But since the quantities of fish available in the hills are so less, it is not dried nowadays for preservation. They purchase dry fish from outside. Pork, beef, chicken, fish and mutton are prepared into various curries both in the indigenous and modern ways. Meat soups boiled with vegetables or herbs are the favourite traditional dishes. They relish cooked, smoked or boiled meat. Games including wild animals, birds and fowls are all taken. Bears, deer, hares, elephants, boars and indeed almost all available species of animal including dog are taken. Some people do not take tiger. Christians do not favour snake because they consider it satan. This district is famous for bamboo shoots. They take preserved bamboo shoots both fresh and dried, and also in watery form in curry. Bamboo shoots prepared vegetable curry is a favourite dish. Bamboo shoots in liquid form is used in all kinds of curries. Kachu (taro) and other vegetables and herbs are the common items of curry. Pulses are also used nowadays. Generally the people prefer hot tastes with chillies. Chutneys of beans, chillies, a bit of meat or fish paste are refreshing. Vegetables recently adopted have supplemented the indigenous ones. The dietary is not very much varied as rice and vegetable are the most common food items.

Rice, millet, and maize are the common cereal crops in the district. Taro and potato are the important vegetables of which taro is taken as substitute of rice in time of scarcity. Of the modern beverages adopted widely tea is more relished. Milk of cows is taken this days even in the interior areas of the district. Formerly it was not in use. Rice beer is widely used. Those who can afford take Indian made foreign liquor or actual foreign liquor.

COMMUNITY LIFE

Games and Sports

Even in ancient days before the spread of modern civilization and education there were various kinds of games and sports among the Lothas, like the rest of the Nagas. The common games and sports comprise of the following.

High Jump and Long Jump

These two are the most common sports for every Lotha. In olden times every young man had to prove himself a successful warrior since head hunting was rampant in those days. And because of this one has to protect oneself from the enemy as well as to be able to defeat others. It was therefore necessary that each and every young man practise high jump and long jump regularly. The two posts and bar for the high jump are made of bamboo slits. The style of jumping is very simple but nowadays it is at par with modern styles.

Spear Throwing

The people being constantly vigilant against enemy attack, spear throwing is equally important. They practise spear throwing for markmanship—the person who hits the bull's eye is acclaimed for his accuracy. In recent times javelin is introduced in modern games and sports but spear is still used for hunting animals. Even today elderly people in the villages are seen carrying spear while going to the paddy field or jungle, for, the spear serves not only as a weapon but also as a supporting stick.

Wrestling

Nagas are sturdy and strong, and they are very fond of wrestling. So are the Lothas also. They have a free-style type of wrestling. The contender who can throw down his opponent is considered to be the winner.

Stone Throw

It is similiar with modern shot put and the shot is

usually a lump of stone. The person who can throw the stone farther than other competitors is declared to be the best thrower.

Pole Climbing

Pole climbing is also a play for the Lothas and they do it with keen interest. Generally the pole is a smooth bamboo, made slippery by applying oil, and the competitors often slip downward. The person who reach the top of the pole is acclaimed to be the best climber. The Lothas are also noted for climbing huge trees. Tree climbing is required for slashing the trees for jhum operations.

Wood-Chopping

In ancient times when head-hunting was prevalent, wood-chopping was a good game practised by every young man in order to make oneself skillful warrior. A piece of slim tree, bamboo or cane is placed slanting or stuck into the ground and is chopped with one stroke by a sharp dao. The person who can successfully cut it off leaving a smooth cut mark at each stroke is acclaimed to be an expert in chopping.

Bow and arrow

It is obsolete nowadays but in ancient times bow and arrow was used not only as a weapon against the enemy but also for shooting animals and birds.

Slinging

Stone slinging was used for killing birds. Young children also used it for the sake of playing. But nowadays it is being substituted by catapult.

Tops

Peg tops and spin tops of various shapes and sizes are played by the children and grownups alike. The tops are made of hard wood and is shapped in two cones base to base. There is also a sharp nail thrust at the bottom of the cone. When it hits the rival top it pricks in and cracks the other top. A string is wound round the upper cone and the other end of the string is held

by hand by putting a finger through the noose made at the end. Then it is thrown to the ground where it spins, and is made to fight with other tops.

Sword Bean Seed Game

This game is more popular among the girls who are deprived of almost all the other games. In this game a number of competitors participate and they have to throw five nuts of sword beans on the ground at a certain distance where there is a hole dug for the purpose. Every competitor tries to pocket as much nuts as possible into the hole. The remaining ones left outside are to be hit from a distance, and if one hits it, then she is declared as the winner who thus earns a number of nuts to her credit.

Tug of War

It is the only game where both men and women can participate together, not necessarily as a contest for strength but for merry making and fun in each other's company. The rope is generally a stout jungle creeper. It is pulled from one side to the other amidst cheers and shouts. But when men only plays, and if they mean business, they choose the strong and stout people only for the contest. The contending groups take their position firmly and when a signal is given they exert all their strength and pull the rope to their side. Whoever is pulled off the line towards the other group is the loser in this game.

In recent time modern games and sports of every kind have been introduced and are played not only in the towns but also in the interior villages. Every school has facilities for games and sports. And tournaments are held in College as well as High School level. Athletes and sportsmen participate not only in State but also Inter State tournaments bringing in good name to the school and the State.

Hunting

Even before the introduction of modern fire arms Lothas, like other Naga tribes were expert in hunting. They hunt and kill the wild animals individually and through corporate hunting. The spear and dao were the main weapons they used in hunting.

Their hunting games consists of squirrel, wild cats, wild boar, bear deer, tiger, leopard, elephant etc and birds of every kind. They not only use spear and dao, but certain traps and snares are used to catch the small animals. But the big animals are either trapped in the pitfalls or are cornered in a particular place by picketing. In pit-fall, a pit is dug on the path of the animal and it is covered by twigs and leaves etc so that it will look natural. When the animal walks on it and falls into the pit the people spear it and thus kill it. Nowadays most of the hunting is done with fire arms of which there are many.

Another kind of hunting the animals is by corporate picketing in which people surround the hunting ground by picketing and provoking the animal by shouting and yelling from all corners. The hunting-ground is surrounded by the picketers and a circle or triangle is formed. When the animal comes out, it is speared from all sides and is thus killed. Sometimes when the animal is in a cave or such hideout, dogs are used which bark at it. They also smoke the cave so that the animal rushes out of it and is easily killed.

Wild elephants are also hunted corporately but this game being risky, it is undertaken cautiously. The hunters take up their position on the trees and suddely shriek and yell at them which get into the sensitive eardrum of the elephant like a whining siren. Being irritated, it sets itself at random giving ample opportunity for the hunters to spear it or shoot at it, and it is thus killed.

Fishing

Like hunting fishing is undertaken both individually and corporately. A village, a khel or a few people go to a river and take on the expedition ceremoniously. Fishing is taken in lean season, that is from October to March, when the water is less.

The most important method of catching fish is by poisoning the water. For this purpose the stems and roots of a poisonous creeper is collected from the jungle a day ahead of operation. On the day of fishing, people gather with bundles of the roots or stems of the creeper and it is thrashed and then it is mixed with the water in the river. When the water is poll-

uted by the juice of the poisonous creeper the fish become stupified and float on the water. Then the people catch it by hand or net or cut by dao. Some people who know swimming dive into the river and they catch fish much more than those who wait on the shallow water to catch it.

Another type of catching the fish is by diverting the course of the river. In a place suitable to divert the flow of the stream a blockade is made with felled trees, stones and mud etc, and thus the water is made to flow in a new course and thereby the water is emptied and the fishes are caught. They also catch the fish and crabs by hand by groping under the stones and holes. Fishing net as well as ankling rods are also used. Baskets of different sizes which are placed in the normal course of the fish also serve the purpose for catching it. The baskets are made in such a way that once the fish get into it cannot come out.

Nowadays the old method of poisoning is not much in use due to availability of explosives, DDT powder and lime etc through which a good amount of fish can be caught with less effort.

FESTIVALS

As in the case of other Naga tribes, the festivals of Lothas aim at fertility corresponding to the different agricultural seasons. The festivals among all the tribes are similar to each other and rest upon a common background of beliefs. Below are given some of the typical instances of Lotha festivals.

Rhuvan

During the jungle clearing, Lothas perform a divination by cutting a strong tree by a single stroke with dao, which if attained with, is admitted to be a good year they are entering in. In the RHUVEN ceremony, a sowing inauguration is performed by the Puti at the village sacrificial site where a sort of an altar is raised up, marked with four bamboo strips. Then the priest pours the libation upon the ground. The other contents of the offering are straw, ginger and meat of fowl which is killed for the purpose, and some grains of rice. But amongst the northern Lotha such performances and practices vary from one village to another. On completion of this ceremony

the Puti (village chief) starts sowing which when finished, the sowing of others starts. But during first stage it is confined to men of social position called Ekhyu-Exhung who have performed gennas¹ or who have given feasts to the village. Later on, the other families sow the field. A fire offering is also performed during such ceremony. In this offering a fire is made in the field house and the character of the smoke is observed. The Lotha people of the southern area in the district further perform a ceremony called MOTHANRATSEN EMUNG when the crop has germinated. In this festival a pig is killed and the sacrificial offering of ten slices of meat and ginger is made.

Amung Kam

By the time the ears of the grain have issued forth another ceremony called AMUNG KAM in which a fire is set up at a village site with the help of the fire stick is performed. In this the offering comprises of an egg, a hen and slices of meat spread on sacrificial leaves. The priest kills a pig, takes the stomach and entrails out and cooks them in a new pot and eats them and then follows a divination act on a chicken.

Ronsing

At the RONSI KAM Ceremony, the head of the house at the first night sleeps away from his wife. Next day he proceeds straight to the field house from the place he slept. There he makes fire and afterwards consults omen from the hen which has just been strangled there. The hen is then cooked and taken to the village while the entrails only are laid in a pot and buried inside the earth.

Lanvung

The LANVUNG ceremony, is a sort of a big feasting amongst the villagers with pork, the cost of which is met by all villagers by making subscription. In this ceremony, during the six days preceding, no body can trade, or injure or kill any living being as per order of the Puti in the village.

1. Genna means many things such as festival, prayer, taboo etc.

Humshu-etak

It is a ceremony which is performed for eating of the first corn. This ceremony is mixed up with another ceremony for feeding of the dead during the year. Such ceremony also contains an act of divination from a chicken.

Lirithung

After Humshu-etak the harvest ceremony LIRITHUNG follows but it is done separately in which each household offers cooked rice and SANGSU VO (a lady thin leaf) and LIKHYAK (having a long leaf) and ORUNG VO (a small leaf white on the underside) at their respective field houses. The important observance in this ceremony is the splitting of an egg which after splitting is wrapped in a leaf and tied up the post of the field house called LIKI but the Puti takes it away when he returns home in the evening. Before leaving the field for home the Puti lights a fire to four pieces of the thatching grasses off the field house (liki) which signifies chasing away of the evil spirit.

Besides the above, feasts of merit and other public festivals are occasionally held in the villages in which killing of fowls, pigs and Mithuns¹ prominently features out. Persons who have performed Gennas and men of high social position give such feasts of merit to the village to enjoy the higher status in the village. Such festival is connected with offerings comprising rice-beer, ginger and eggs etc. And various rites govern the procedure of the fermentation of the rice-beer.

Sacrifices

The sacrifice of pigs is done in a typical manner—the pig is killed by poking it with a sharpened stick six times with six invocations. In the case of bull sacrifice, the bull is pierced from its forehead by axe, but before it is slain, many celebrations have had to be held by the person and his wife after handing over and depositing the sacrificial offerings. The festival lasts for six

1. Mithun, the English of which is gayal, is a semi-domesticated animal half-way between a cow and a buffalo.

days during which many purgatory rites are undergone by the household.

At the performance of mithun sacrifice, (Tsirotsoa) the household which celebrates it renders some gifts to the principal village priest and other dignitaries. But the head of that household would have further to distribute meat to members of his clan and other leading clans in the village. Then he undergoes some purgatory celebrations to cleanse himself while simultaneously ceremonial paddy basking and husking and fermentation of rice-beer and arrangement of leaf-cups are done and then again meat of the animals slain is distributed.

The actual Mithun sacrifice ceremony is five days long. During the sacrifice the mithun's neck is decorated and even its horns. This is followed by ceremonial dancing around the Mithun tied down to a post by men folk, but on the third day women also join their male counterparts. Then a procession is taken out from the village site to the house of the performer where the mighty animal is instantaneously killed. Then follows dancing right through the night at the house parlour. Next day a formal announcement is made that the mithun is dead. The meat is then distributed. The fifth day sees the formal conclusion of the great festival called **TSIROTSOA**.

Ozusua

It means stone pulling (Ozu = Stone specifically cut to size for the purpose, and sua = pulling). This stone Pulling or Stone Dragging is a big ceremony symbolising a social status of the performer. For this ceremony the individual has to sacrifice the Mithun first, because until a man sacrifices a mithun he is not entitled to the Stone Pulling ceremony. However, in this Stone Pulling ceremony the Puti and village elders select a stone from a river side and let it be dug out and cut to size and then the able and young men of the village drag it from the river bed to the village. It may be noted that the stone is not dug out in ordinary sense of the term, but in a different way. They select the stone and make a huge fire over it to make it hot. Then they pour cold water on it. Thus, as a result of heat and cold the stone cracks and breaks, and then they pull it up to the village. It has to be mentioned that originally when the stone

dragging ceremony started here, there were no heavy iron implements in use in this area to dislodge a stone.

After the stone is dragged up the village, it is embedded in the earth in front of the house of the performer. Then a feast follows.

This is a very big ceremony and we have seen many such ceremonial stones erected in different villages. Some people perform this ceremony even 5-6 times or more and for each such ceremony one stone is placed in his court-yard. It has to be noted that each stone-dragging ceremony is preceded by the Mithun sacrifice or Tsirotsoa and followed by another feast.

Mithun sacrifice and stone dragging are not so simple as it appears on paper, because its every stage is governed by elaborate rituals. Further, the Mithun has to be selected very carefully particularly with reference to the white band at the leg, and curve of the horn etc. The stone to be dragged also has to be selected carefully with reference to its colour and marks. Generally the stone to be dragged is black.

It has to be mentioned that stone, instead of any other thing, is erected because it will last forever and the people for all the time to come, and the puller's own progeny, will ever remember that such and such man performed the Stone Pulling Ceremony.

LUNGPENSU is the status name of a Lotha shawl (lung means stone, pen means possessing, and su means cloth) which can be used only by the person who has performed the Stone Dragging Ceremony, and by not others. But, nowadays the people, particularly the young, do not abide by the restriction.

But these days, on account of Christianity in the district, almost all the above festivals are no longer observed.

The religious usage governed by divination system, animal sacrifices and other features are no longer important. There is few non-Christians in some villages in the district but observance of these old ceremonial activities are no more seen in the area.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Land Tenure

Whatever may be the original land tenure system, as a result of acculturation and impact of modern civilisation and growth of monetary economy, the system has changed considerably. Not only that, even the original system varied from village to village. However, at present, the entire land tenure system of the Lothas, like other Naga tribes, may be divided into the following three categories. Firstly, there is a village land. It is owned by the villagers jointly and is used for any common purpose of the village. There are some cases where the village land is far away and the village elders have allowed individuals to cultivate that land individually. Secondly, there is khel land. Originally the villages used to be divided into several areas, like para or mahalla etc, known as Khel. Originally a khel belonged to a particular clan, but in course of time khel has become inhabited by people of other clans too, but still then it is predominantly inhabited by a particular clan. Usually a khel possesses a particular land in its side of the village, and it is used for common purpose of that khel. The forest products of such a khel-land, such as bamboo, thatch, timber etc, were used for construction and repair of the Morung¹ of that khel. Its produce could also be sold for the morung, to go to the morung fund. It may be noted that in most villages or khels there is no morung nowadays. In some villages there is no khel-land also, except the water sources and such other places of common use. Thirdly, and the most important one is the family land. It passes from father to son, and son to grandson, and so on. It is held jointly by the family. If the heirs are many and the land is small, it goes on dividing and sub-dividing itself. If the heirs are less and the land is more, and a great portion of the land

1. Morung is a big house used as dormitory of unmarried young men of that khel. It was also a fortress for defence of the village.

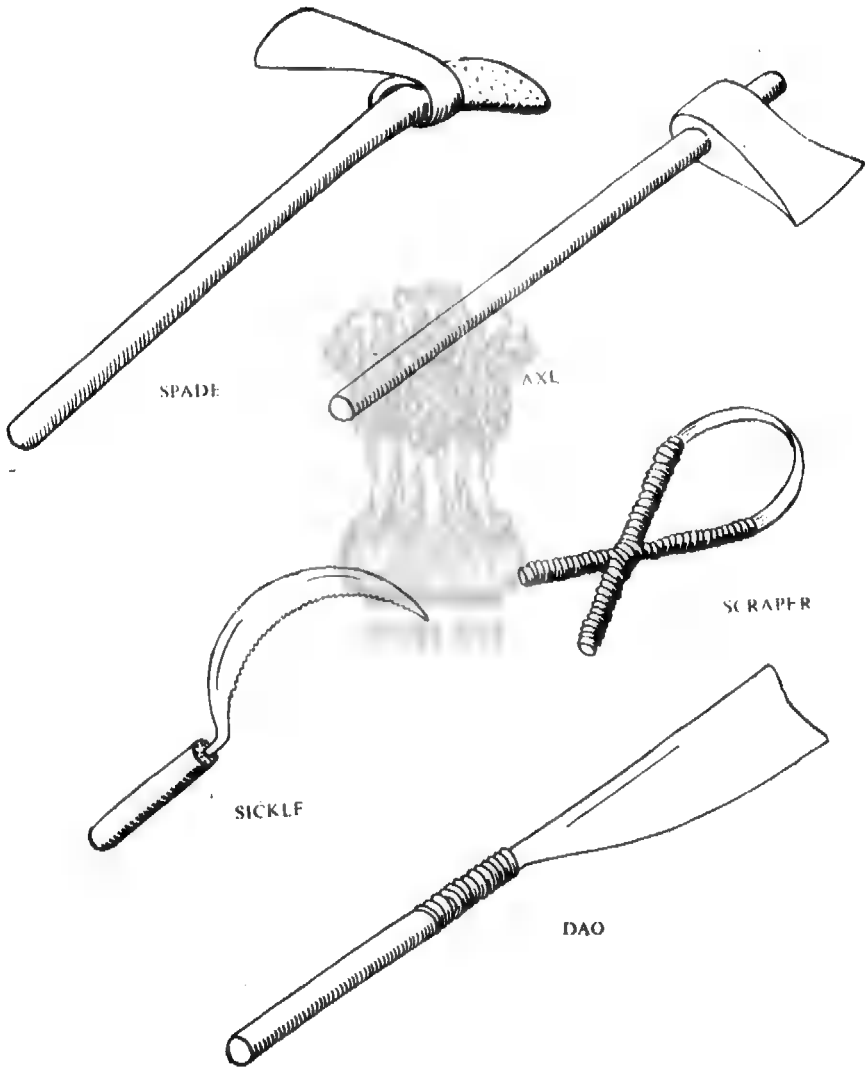
remains unused, the legitimate joint holders may agree to lease a portion of it, but in no case the land can be disposed of permanently. Any individual holder may sell his shares but not outside the village. Since the land belongs to the villagers, there is no Patta or Rawayati system.

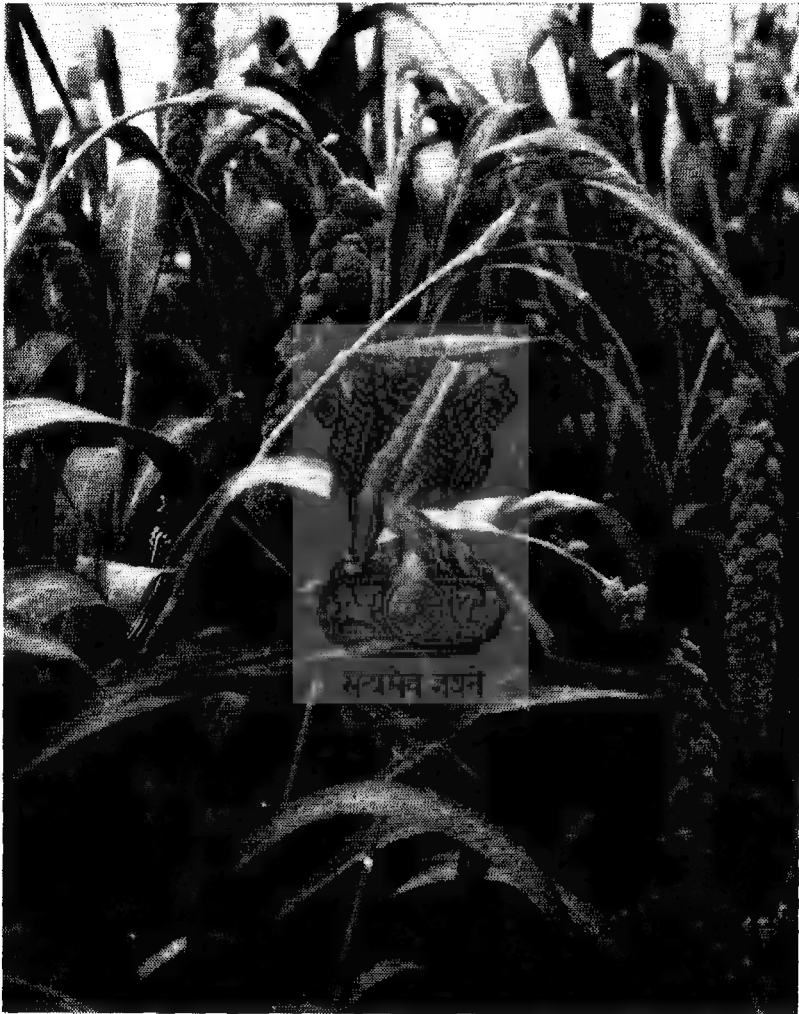
It has to be noted here that the Nagaland Jhumland Regulation, 1964, has defined and regulated the rights of the people to Jhumland. It has also defined how a right is accrued, enjoyed and transferred. The regulation has conferred on the people the right to collect forest products from their Jhum land for domestic use, but not for sale.

In connection with land tenure Mill's description of Lhota land tenure may be found interesting. "A very large proportion of the land in the Lhota Country is clan land, which is held in common by all members of that particular clan in the village. A man who leaves a village loses all right to clan land in the village, a far better system than the Sema system by which a man claims though usually in vain, ancestral right to clan land in the village in which his great-great-grand father was the last member of the family to live. Every year the members of the clan in a Lhota village meet and apportion out the land which each is to cut that year, the senior men getting the bigger share. Strangely enough, this delicate operation never seems to result in a quarrel in Lhota society. Strictly speaking a man may not sell land which he has inherited. When direct heirs fail, the land becomes clan land. Were this to go on indefinitely, the whole of the land in a village may in time become clan land, and no one would ever be able to buy or sell land. To prevent this, from time to time, when the amount of common land becomes unwieldy, the clan meets and divides it up amongst the members who thus each becomes private owners of a portion of it. The process then begins again. Heirlooms such as the ancient daos and spears which the Lhotas so prize are held in trust by the senior member of the clan in the village, provided he has done all the social gennas. To alienate them would bring disaster on the whole clan"¹.

1. Mills J. P., *The Lhota Nagas*, pp 97-98.

AGRICULTURAL IMPLEMENTS

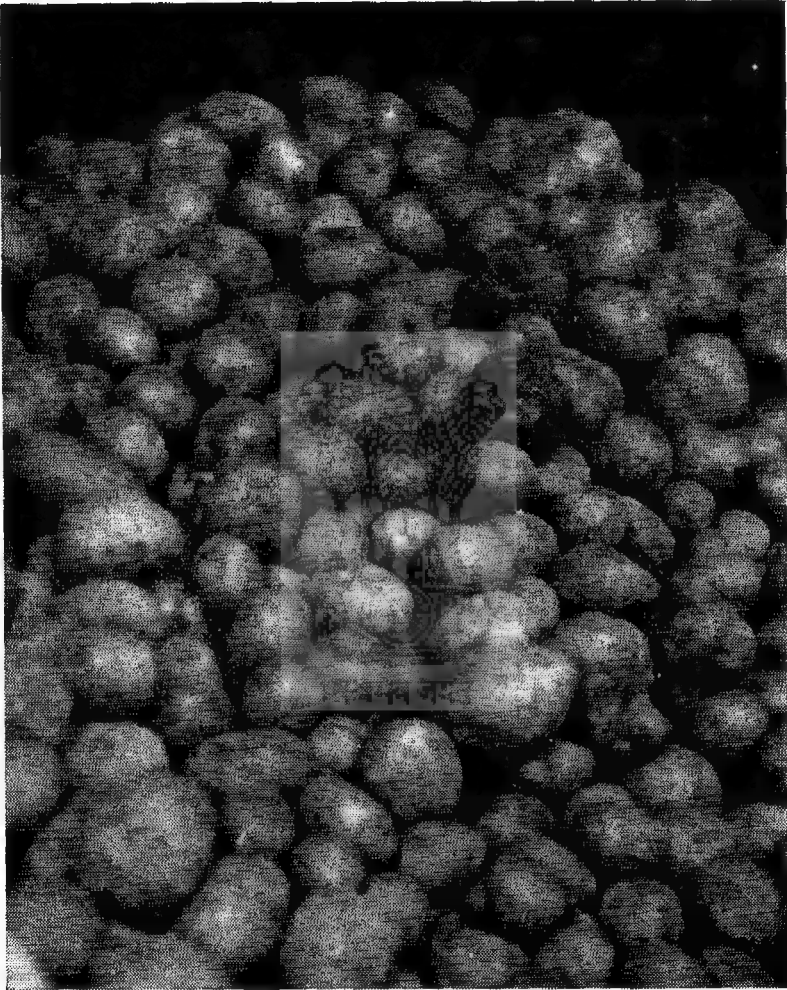




Millet grown in Wokha district.



A Terrace field in Wokha district.



Potatoes grown in Wokha district.

Cultivation

The main form of cultivation in this district is jhum which means shifting cultivation. In this district the cultivation is done with the help of spade and hoe and not with plough of any type because the area is hilly. It has to be noted here that bullocks or buffalo drawn plough is used in Merapani plain, Dayang valley and Baghty Valley where wet rice cultivation is practised, as in the plains of Assam. The other form of cultivation is terrace. But this type of cultivation is negligible, as it is seen only in a small area. But as a result of Government's efforts, the area under terrace is increasing.

Under the system of jhum cultivation the selected area for cultivation is cleared of its shrubs and undergrowth, and the smaller trees are felled while big trees are preserved. The branches of the big trees are hewn down so that the trees do not die and at the same time its leaves would not fall upon or shadow the crops. The jungle clearing work is generally done in the months of October-November every year.

The felled trees, slashed branches and cleared shrubs etc lie on the ground for several months to dry up, and fire is set to it when it is dried, in the months of February and March. In the evenings of this burning season the fire is seen almost in all the placees in the district. The fire burns sometimes the whole night and even the next day in some cases. The felled trees that are not completely dried as yet are left half burnt.

Within a day or two the field which is burnt is cleared off the unburnt and half burnt logs and others and the logs are placed orderly from top to bottom of the field in such a way that the loose earth can not be washed away by rain water. The selected logs for such purposes are helped with pegs to keep up its position. It is a kind of flat plots which are purposely made to prevent the erosion of the earth. But still the top soil is generally washed away to some extent and the same is mostly deposited on the upper side of the logsteps, as a result of which the crop grows better on immediate upper side of the log-step than its far upper side or down below.

As a result of burning, the land gets more fertile because of

the ash which contains lime und phosphate. Before burning the field, care is taken by clearing about three to six metres area round the field of the dry substances, so that the fire may not engulf the uncultivated jungles.

The soil is generally boggy and loose in many parts of the district, because it has been formed by falling of leaves and branches and decayed annual undergrowth and shrubs. Thus on account of natural softness of the soil, the crops grow luxuriantly even without tilling the earth. But however the tilling of the land with spade and hoe is practised in the upper range of the district. Other two ranges, that is, Middle and Lower Ranges do not till the land neither sow the paddy, but they put the seeds, 5-6 at a time, in a hole made by the hoe.

The land being prepared properly, the paddy is sown in the months of March and April depending on pre-monsoon showers. Inspite of the practice of cultivation in the monsoon, crop never fails here due to drought unlike other States of India. There use to have adequate shower of rain, and the ill distribution or insufficient rainfall may some times affect the growth of the crops adversely, but still the crop never fails totally. Similarly there is no flood and also there is no record of crop being destroyed by heavy rain in the district besides the hail storm and cyclonic winds which cause damage to crops but not total failure. Nearly after a month of sowing the seeds, the weeding is done, two to three times till the plants are fully grown up. The paddy ripens and is ready for harvesting in August and September. This is Jhum.

A jhum field is cultivated more than once in a particular place if the same is sufficiently fertile, and then is kept fallow for the next seven to ten years depending on the fertility of the land and also availability of other lands for cultivation, after which the same land is cultivated again. Thus the land is cultivated by rotation. under jhum, cultivation is not done separately for maize or millet alone. Maize and other cropes are grown along with the paddy in the same field. Besides the maize, the other items such as taro (Kachu), a plant of arum family, is also widely cultivated for its rootstock along with paddy. Two types of oilseed are also grown mixed with the

paddy plants which are generally harvested very much after the paddy is harvested. French beans, pumpkin, cucumber and also several varieties of gourd including bitter gourd are also grown mixed with paddy plant in jhum field, especially on the outskirts of the field.

Terrace cultivation is more advantageous than the Jhum. But due to hilly condition of the area Terrace is not practiced everywhere in the district. Otherwise terrace is profitable because production under terrace per hectare is 1150 Kg¹ whereas that under Jhum is only 865 Kg. Every village is having enough Jhum land for its own use in this district. Terrace is the only other form of cultivation. Therefore, in spite of the hilly condition of the land, people are trying their best to find out ways and means for starting terrace cultivation. Under it the water is channelled out from small streams to near by plots which are made by cutting the surface and sides of the land. Sometimes the sides are raised by some sort of retaining wall with stones. Size of the plots for terrace field depends on the contour and slope of the land. In case it is only a gentle slope, the plots are bigger; and if the slope is very steep, the plots are smaller. So also the height of the plots depends on the slope of land. If the slope is gentle the height is less, and if the slope is sharp, the height is more.

That way, the land is prepared into many plots of flat land and narrow embankment of about 20 to 30 cm broad and of similar height is made round each plot. This is mainly done to hold the water within. As stated above, for purpose of terrace cultivation, the water is brought from a nearby stream or fall in which water is plentifully available for cultivation during rainy season. Some times water from a road side nalla is also channelled to the side for the purpose. Some times the water is taken for several kilometres together round the neck or side of a hillock to reach the field through a long narrow canal.

The field is spaded and kept ready for making mud as soon as the water is available. Thus when the water reaches the field, it is turned into a thick mud or dough with the help of spade and

1. As per notes given by the Directorate of Agriculture.

human feet.¹

Gradually, all the plots are turned into muddy land from top to bottom. It may be noted that when the first plot is filled with water, a passage is cut into one of its sides leading the water to the next plot. From second to third the water is let in the same way until the last plot is flooded. The passages provided for flowing of the water from one plot to another are not at the level of the land. Because in that case no water will accumulate in the land. Such passages are generally about 15 cm above the bowl, so that 15 cm of water will always stand in the field. The same arrangement is made in the last plot also so that the extra water other than 15 cm deep may go out to save the paddy from overflooding.

When the field is thus ready, the paddy plants are pulled out from the seed bed and planted in the field. This is done in June-July.

The water is allowed to remain in the field the whole period of the growth of the plants, and some times the field is made dry just before harvesting. Weeding is not necessary but in some cases it is done once. The terrace field in this district is ready for harvesting in October-November and also in December in some cases. Unlike jhum no other crops are grown along with paddy in the terrace.

Irrigation

As in the other districts of the State there is no conventional type of irrigation in this district also such as well, perennial or inundation canal etc. There are a few natural tanks but small in size. These natural tanks are generally fed with rain water and people grow vegetables on its banks very occasionally.

The main crops which grow in this district are paddy, millet and maize. These crops mainly depend on monsoon rains.

Irrigation is only required in the case of terrace cultivation and the method of its cultivation has already been discussed above briefly.

1. In Merapani, Dayang valley and Baghty valley the mud is made by ploughing with the help of bullocks or buffaloes.

During summer there occurs heavy rainfall as a result of which the local streams are swollen up with waters. This waters are taken to the terrace fields by cutting canals round the sides of hillocks. These canals are generally about a metre wide or less and 50 to 75 cm deep, and in some cases it runs for one km or more.

So far, no statistics are available for irrigation of this district. But however the statistics of former Mokokchung district are given here-under for reference which can give some idea about this district also, as this district was a sub-division of Mokokchung district before its becoming a district in 1973.

IRRIGATED AREA OF MOKOKCHUNG DISTRICT (In hectares) ¹

year	total irrigated area	irrigated area under crops
1970-71	6,855	6,855
1971-72	7,995	7,995
1972-73	9,090	9,160
1973-74	9,591	9,661

Area Under Crops

Practically all the crops grown in this district are food crops, such as paddy, millet, maize, taro and other vegetables, and practically there is no cash or any other kind of crops. Formerly they used to cultivate and grow some quantity of cotton and indigo, but those crops are no longer cultivated in the district on account of easy availability of dyed yarn in the market. Thus it shows that all the cultivable land is under food crops. So far no figures are available to give statistics of the areas under different crops. The total products are almost food crops, and therefore, the total area under cultivation may be accepted as under food crops. But the figure for total area under cultivation is not available and so it also

1. Source : Directorate of Agriculture, Nagaland Kohima, as quoted by the Directorate of Economics and Statistic, Government of Nagaland, in their Statistical Hand Book of Nagaland, 1974. It is doubtful whether the figures are correct or not, since in 1973-74 the irrigated area under crops is more than the total irrigated area.

can not be specified at present. However we can mention that at any particular year, about 10% of the total land is cultivated and another 50 to 70 percent lie in waiting for Jhum cultivation in subsequent years.

As the district-wise breakup of crop-area is not available for Wokha district, the details of production of various fruits of Mokokchung district for 1970-71 and 1971-72 is given hereunder just to derive some idea about Wokha also, as the Wokha district has recently been carved out from former Mokokchung district and it is about one-third of the area of former Mokokchung district in which both Zunhebhto and Wokha districts were included. Moreover the rate of production is also lower in this district than in the former Mokokchung district as a whole. But somehow the under mentioned figures will at least give some idea for Wokha district also.

PRODUCTION OF FRUITS/CROPS OF FORMER
Mokokchung district. ¹

Name of crops	Area in hectares		Production in MT	
	1970-71	1971-72	1970-71	1971-72
Fruits				
1 Citrus	96	120	389	103
2 Pineapple	50	61	360	150
3 Temperate	50	66	500	300
4 Papaya	23	23	34	39
5 Litchi	2	2	24	24
6 Mangoes	11	11	44	44
7 Sapata	—	—	—	—
8 Other	29	41	193	55
Total :	261	324	1744	715
Vegetables				
1 Cole crops	20	30	150	50
2 Root crops	39	44	124	137
3 Bulbs	—	—	—	—
4 Beans etc	48	53	160	174
5 Fruits vegetables	—	—	—	—
6 Others	29	25	214	216
Total :	136	152	648	577

1. Source : Statistical Hand Book of Nagaland, 1974.

Agricultural Implements

Agriculture in this district formerly depended on the primitive type of implements. Even at the beginning of this century, iron implements were rare, but with the advent of modern civilization things have improved and many iron agricultural implements are used in the district these days.

Mention has already been made that the main form of cultivation in the district is Jhum and on account of slopes and hilly conditions of the land the plough can not be used in the area. The power tillers are used in other districts, like Mokokchung, but the same is not used as yet in this district. The tilling of jhum field is done with the help of spade and hoe and that of terrace is done with spade only.

At present most of the agricultural implements are made of iron and the rest are made of bamboo. A list of agricultural implements and their uses are given below.

- 1) Dao
- 2) Axe
- 3) Hoe
- 4) Spade
- 5) Pick
- 6) Scraper
- 7) Sickle
- 8) Rake
- 9) Mat
- 10) Winnowing fan
- 11) Basket (Khang)
- 12) Pounding table etc etc.

DAO. It is the most important of all the agricultural implements. In fact a dao is a life long companion for an ordinary villager, because wherever he goes, either to the field or forest or to a friend, he carries his dao. Of course modern educated people do not carry dao always or at all. However, dao is an all-purpose implement, because with it is cleared the jungle, slashed the branches of jhum trees, felled the medium-size trees etc, and lots of other works are done by it, including killing and cutting animals for meat as well as cutting vegetables for cooking. Dao is of various shapes and sizes and are made locally, but nowadays it is available in markets also.

AXE. It is used mainly for felling bigger trees and making fire wood from heavy logs. It is also used in shaping decorative works made from log wood, and making pounding tables. Axe is a modern introduction, and formerly, all the works now done by axe were done by dao. Several types of axe are in use, and some of them are made locally and some purchased from outside.

SPADE. It is also not an ancient implement in this area. However it has come to stay and has been found very useful in tilling the jhum field as well as the terrace. Wherever earth cutting is required it is done by spade. Mainly two types of spade are in use,—one is locally made and other is machine made and purchased from outside.

HOE. It is helpful in tilling the jhum field and in fact it is more used in jhum tilling rather than anywhere else. Also it is more used than spade in jhum, because the land there is generally loose, and spade is unnecessary. It is also used for weeding.

PICK. It has come in the recent decades and is mainly used in breaking stones or hard soil.

SCRAPER. After sowing, when the plants have grown, scraper is used to weed out the unwanted grass etc. This weeding is done two to three times in a jhum field and every time it is done by scraper or by hoe.

SICKLE. When the paddy is ripe, either in jhum or terrace, sickle is used to reap it. Here the sickle is of Assam variety, that is, almost straight with curved end.

RAKE. It is made of bamboo with five to six teeth at the end, and is used almost for same purpose as scraper.

MAT. It is made of plaited bamboo slit and is used in the field to thrash or winnow the paddy, in both jhum and terrace. It is used too for drying any other thing particularly the beaten taro leaves which they store and use in curry when needed.

WINNOWER FAN. It is also made of plaited bamboo slit, and is used to winnow the paddy and rice. It is generally round in shape or rectangular with rounded corners, and as

such it differs from most of other varieties which are found all over India.

BASKET. Its common name is Khang which is an Assamese word. Khang is also, like dao, an all purpose basket, because it is used for carrying paddy, vegetables, fire wood, water cans etc etc. Of course there are different kinds of Khang for different uses. The Khang is hung from head with a plaited cane strap and it rests on the back. Thus the whole weight is sustained by the head and the back acts as support only.

POUNDING TABLE. Unlike in the plains the paddy is husked here on pounding tables. A pounding table is made of a single log of a big tree. The table may have one to five pounding holes depending on the size which is dependent on the social status of the owner—the higher the status, the bigger the size. Generally big pounding tables are found in the house of the chief or some other rich man. On the pounding table paddy is put in the hole or holes and pounded by pounding stick generally by women

In connection with agricultural implements we may mention scarecrow though it does not directly come under implements. In every field paddy, millet or corn, or terrace or Jhum, there come many small birds or some animals who eat the crop or otherwise destroy it. It is necessary to ward them off. For this purpose the people use various devices. One is a human figure made of grass etc. Another is twig of a tree, the leaves of which are white in one side. It is hanged from a pole and in wind it moves, and the birds get frightened and fly away.

Split bamboo is also used to make loud report like guns and it scares the animals away. Of course its string has to be operated by human being. Of the animals, apart from the birds, which cause damage to the crops, mention may have to be made of wild pig, deer, squirrel, field mouse etc.

Fruit Farming

The climate is congenial for fruit farming. Orange is a cash crop and is produced by many villages in Lotha area. It is grown in the homestead gardens where treatment can be accorded more conveniently, but some households keep good orchards. The

plucking season is from the middle of October until January or so. Almost in all villages in the lower ranges, orange is grown but the most important villages which produce it on commercial basis are Pangti, Changsu, Yikhum, Humtso, Elumyu, Riphyim and Sanis. Among other fruits mention may be made of pineapple, lemon, lime, plum, pears, apple, banana, papaya, etc. Some of these fruits, particularly pineapple, are grown on commercial basis in the lower range, specially in Baghty valley.

Progress of Scientific Agriculture

Practically nothing or very little was done during Pre-Independence days to introduce improved patterns in respect of agriculture. During the close of the British administration, a few demonstrators were placed in the district but there was no much progress. After the formation of the Interim Government, the Directorate of Agriculture at the State level came into being.

Notable efforts, however, have recently been made on the part of administration to encourage terrace cultivation in the district, which necessitates constructions of irrigation channels, as during the transplanted stage the fields are to be overflooded. The administration has, therefore, offered to extend assistance to farmers at the rate of 50% of the expenditure. Moreover technical advice by demonstration or otherwise is made available to ensure a successful undertaking. The results have now been encouraging: many farmers have utilised such help and have made terrace fields.

Another measure is the distribution of fertilizers such as ammonia sulphate, super phosphate, urea of potash and bone-meal etc to the villagers for use to increase the output of crops. Proper demonstrations are also done to make effective use of such fertilizers.

Insects and pests cause some damage to plantations from time to time and they include top-bores, ricebugs, root-borers, case warms, rinderpest, citrus aphids, vegetable aphids, etc. The people formerly used traditional remedies against pests by performing sacrifices and offering prayers to the spirits. Now, particularly among Christians, such practice has been abandoned. Now people are utilising the services of the Agriculture Department

and using scientific chemical remedies, such as ammonia gammexane, DDT powder, nicotine sulphate etc which have been found to be of great use.

Besides, demonstration is done on the use of improved seeds of potato, vegetable, paddy, hybrid maize seeds and sugar cane cutting etc. These are distributed for general application by the farmers. Demonstration is also carried on plant protection. Other seeds, seedlings and crops such as orange seedling, pineapple, plum, pear etc are also proposed for larger application on 50% subsidy basis. Other seeds such as wheat, mize, paddy hybrid are also distributed. Fruits cultivation is being encourage and reviewed in Lotha villages. Government of Nagaland is paying Rs 2500/- in cash and kind, per hectare for orchard plantation.

Among other measures is the extension of agricultural loans to the deserving farmers. It is also contemplated that plough animals, bullocks and buffaloes, be distributed on 50% subsidy to some cultivators for cultivation in the village of the plain area where ploughing is done.

The Administration has been encouraging local farmers to adopt new tools¹ and implements in order to improve the farming operations, and for that, those are sold to the villagers on 50% subsidy.

Famine, Flood and Drought

Famine may occur for different reasons such as flood, drought, hailstorm, cyclone or pests etc. But the district being hilly and having no bowl like place, there is no place where water can accumulate, and therefore there has never occurred any flood in this district. Whatever and however heavy the rainfall may be it swiftly rolls down the hills and ultimately joins the river which may rise but can not cause any damage to crops because the banks are high and the fields are not on the bank itself. If there is any field on the bank in suitable place and water rises upto that, it hardly remains for hours and therefore

1. These new and improved tools mean iron-implements such as spade, axe, pick, hoe, sickle etc.

can not cause any serious damage to the crop. And so famine for flood has never been heard of in this district.

The district lies in moonson area of good rainfall. Not only that, the rain starts from March-April and continues upto Sept-October. So if there is less rain in any particular month, it may be adequate in the next. Anyway for want of timely rain, sowing in the jhum or transplanting in terrace may be delayed, but never there has been a serious failure of crops due to drought, in living memory.

And total crop failure leading to famine condition, due to cyclone or insects etc has not occurred ever. Attack of insects and pests of course used to be there but at present there is the State Agricultural Department to fight any attack of insects and so the crops are practically assured a safe harvesting.

ANIMAL HUSBANDRY

The people being meat eaters there should have been a great need and demand for scientific animal husbandry. But unfortunately the people have not yet turned their attention towards that, most probably because there are other more lucrative economic fields of attention, that is, more profitable means of investment and easy money such as contract and supply works etc. However though not scientifically done, every house has got a mini-farm of poultry and animal husbandry.

Livestock

Almost every house has got a few cattle, both cows and bulls. The cows are kept mainly for breeding purpose, because milking is not yet so much popular. When it is no longer good for breeding it is slaughtered for its beef. Bulls are kept mainly for beef, and not for any other work since there is no plough or any cart of any type¹. Every house has got a few pigs and it is entirely meant for meat. Nagas in common relish pork very much and so do the Lothas, the people of this district.

There are fowls and ducks also of which every house has got a few of the former and fewer of the latter. Some goats

1. Bullock-cart is used only in Merapani area which is a plain land and adjoins Assam plain, and bullock-drawn plough is used in Doyang valley, Baghty valley and Merapani plain.

are also reared for its meat and occasionally for its hair.

As no details about live-stock and poultry for Wokha district are available yet, the figures for former Mokokchung district are quoted below just to get some idea on the subject, as Wokha was lately under Mokokchung district and has become a district in December 1973.

Number of live-stock and poultry of Mokokchung district, 1972.¹

ITEM	NO
1. Cattle	
A. Males over 3 years	
i) Used for breeding only	1512
ii) Used for both breeding and work	456
iii) Used for work only	1832
iv) Others	2314
B. Females over 3 years.	
i) Breeding	1939
a) In Milk	—
b) Dry	1755
c) Not calved even once	816
ii) Working	422
iii) Other	4146
C. Young stock	9470
2. Buffaloes	
A. Males over 3 years	
i) Used for breeding only	2
ii) Used for both breeding and work	—
iii) Used for work only	3
iv) Others	45
B. Females over 3 years	
i) Breeding	—

1. Source--Director te of Animal Husbandry and Veterinary, Nagaland, Kohima, as quoted by the Directorate of Economics and Statistics in their Statistical Handbook of Nagaland, 1974.

a) In Milk	—
b) Dry	2
c) Not calved even once	—
ii) Working	—
iii) Others	—
C. 1) Sheep	64
2) Goats	3074
3) Pigs	71104
4) Horses and ponies	653
5) Mithuns	5341
6) Agri Machinery and implements	

FOREST AND FOREST PRODUCTS

The district abounds in forests. Inside the district, jungle clad mountains in their verdant colour stand, but being located far from human habitation, the jungles with thick vegetation form the home of wild animals such as leopard, bear, wolf, wild dog, snakes and birds etc.

Forest situated on the hills are different from those in the plains. The sub-tropical type abounds in the plains which adjoins the reserved forest at Assam valley. The vegetation is profuse and the trees attain a great height.

In Nagaland, forests are graded into four classes, such as private forests which belong to the people, village-forests which belong to the villages, while protected and reserved, the other two categories, are placed in the charge of the Government.

In the forests there are varieties of orchids blossoming in different seasons of the year. People like it and often they decorate their houses with it.

From the forests the people get all sorts of building materials such as timber, thatch, cane, bamboo etc. Similarly bedstead, sitting stool and other furniture are made from the trees of the forest which they own themselves.

Sapers, creepers, barks, wild vines, tubers, bamboo and cane have multifarious use connected with the manufacture of rain-proof coats, rain hats and utensils etc. They make robes out of strong creepers and strings out of bamboo skin. Varieties of orchids are found in the forests and the people like it for their houses. Wild vegetables, roots, fruits and tubers are eaten raw or prepared into food. Wild plantain leaves which grow wild are used for wrapping of foodstuffs such as meal, fish, salt, meat, and the rice during the process of fermentation. Straw or shrubby plant is used for house thatching.

The Department of forest for the district is looked after by the Divisional Forest Officer, Mokokchung,

The Nagaland Jhumlands Regulation 1964, defined and regulated the rights of the people to jhumlands. In it, how a right is accrued, enjoyed or transferred was defined. It also codified the people's right to jhumland and to collect forest produce from their jhum for domestic use but prohibited sale or barter.

The erstwhile management of forests was based on the Assam Forest Regulation, 1891¹. But this Regulation which hitherto provided for rules and conditions relating to the management of forest was replaced by the Nagaland Forest Act, 1968. Under this Act, the State Government has been given powers to constitute Reserved and village forests and has laid down procedures for constitution of such forest. It also entitles Government to control and regulate all forest produce, their collection, transport and use.

Vanamahotsava is observed annually in June-July at the headquarters as well as other administrative outposts where lively speeches and exhibitions are made on the dangers of deforestation arising out of jhum practices and other improper large-scale destruction of forests.

At present there is no reserved forest in the district but schemes are being drawn up to locate more protected forests in some interior.

1. The Act provided for the terms and conditions of agreements with coop holders and dealt with the scope for extraction, collection and transport of forest produce.

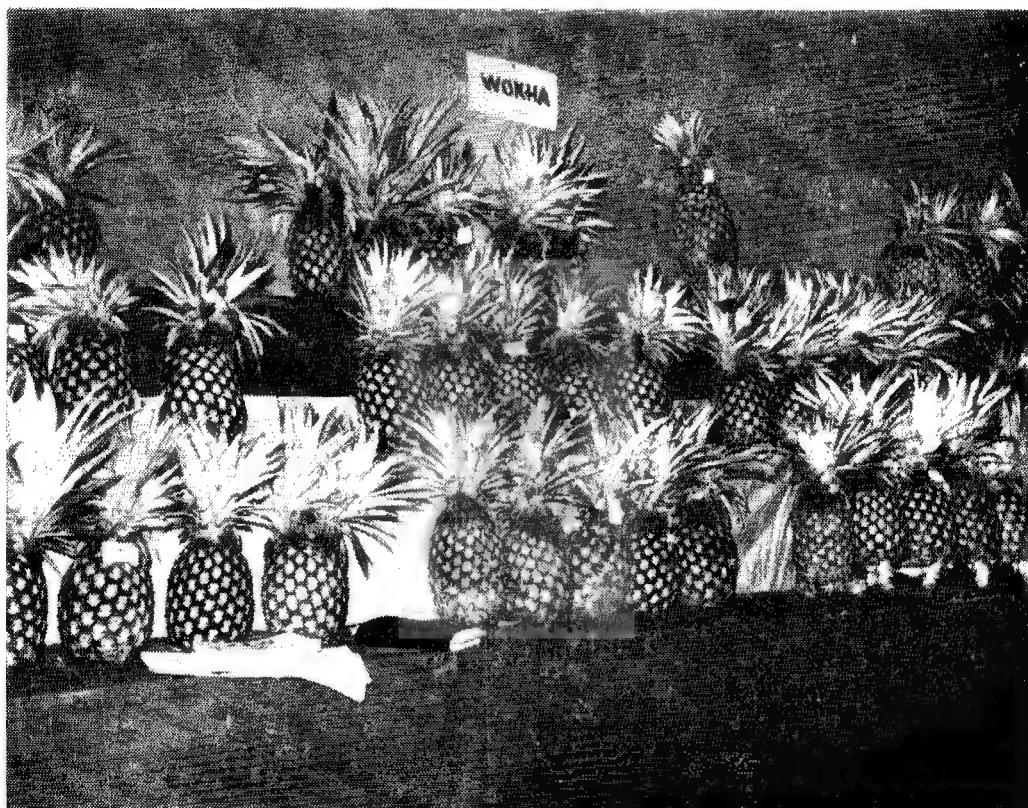
Forest cover about 30 to 35 percent of total area of Wokha district excluding jhum land, and jhum also is covered by undergrowth and light trees. More over, only about one-fourth of the total jhumland is cultivated in a year. Therefore it is confirmed that the major portion of the land is covered with forest. People get all sorts of building materials such as timber, round wood posts, thatch, bamboo, cane etc as well as fire-wood, honey and fodder from the forests.

The statistic on actual area under forest in Wokha district is not yet available, neither the forest products of the district. Therefore the statistics of actual area under forests, of former Mokokchung district, are given below in the hope that it will give some idea about Wokha district, since it was under Mokokchung and the figures include Wokha district. Wokha is about one-third of former Mokokchung district. Below are given the Statistics of area under different categories of forest of Mokokchung district in which Wokha is also included.

Area under forest for Mokokchung district (area in hectare) ¹.

Year	Reserved forest	Protected forest	unclassified village forests	Total forests
1969-70	—	43030	62035	105065
1970-71	—	43030	62035	105065
1971-72	—	43030	62035	105065
1972-73	—	43030	62035	105065
1973-74	—	43030	62035	105065

1. Source : Statistical Hand Book of Nagaland, 1974. Page—94-95.



Pineapples grown in Wokha district.



Rice grown in Wokha district



A good breed cow.



A car on the road.

CHAPTER V

INDUSTRIES

In olden times also there were cottage industries in this district and they were, blacksmithy, carpentry, basket making and other handicrafts. But no attempt was made for development of such home industries in the past days. These industries were strictly confined to the individuals at home. In describing the economic setup of the district the age-old village arts and crafts have to be given due weight because it is important for both traditional and economic aspect. It may be noted that not only the Lothas but the Nagas as a whole are more or less self sufficient in their daily needs. According to Techno-Economic survey of Nagaland "The bulk of Nagaland's population lives in self-sufficient closed village economics—the demand for manufacturers other than the traditional is, therefore limited. Familiarity with these manufactures is however increasing amongst the village folks through contact with urban settlemannts". Therefore no great demand has yet arisen for organised industry in the district.

The district was and is beyond 'innerline' and as such no party or individual could ever enter to set up any new industry in the district. Only after attainment of statehood of Nagaland a few small scale industries have been established in this district.

Cottage Industries

The only industry we can speak of in this district is the cottage industry such as weaving, pottery, blacksmithy, carpentry and other handicrafts. Let us discuss them here one by one.

WEAVING. It is most common and is found in every house. Weaving is done by only women, and every women has got her weaving apparatus made of wood and bamboo. It is a handloom and is known by the technical term Indonesian Tension Loom.

"It is a simple back strap one with a continuous horizontal warp consisting of six sticks serving the functions of warp beam, lease rod, heald stick, beating sword and extra warp beam" ¹.

Formerly the people used to grow cotton and used to make yarn by themselves, for their own use, but nowadays they seldom make yarn and every body prefers purchasing ready made yarn from the market for weaving their clothes. So the people no longer grow cotton neither they dye yarn.

Weaving is a prerogative of the women. It has come down from mother to daughter and so on. Every Lotha household makes its traditional clothes for both men and women. Not only in the villages, but in the administrative outposts also the women are seen weaving their clothes. They make various designs on the mekhalas and shawls. There are different kinds of shawls with different designs for use of people of different social status. It may be mentioned here that people having given feasts of merit are entitled to use one kind of shawl which the commoners are not entitled to. But nowadays that age-old tradition of restriction on use of such clothes is breaking down, and people, particularly the youngmen, are found using it at their sweet will. However, there are different kinds of shawls with different social significance. In modern times, the people are weaving neckties, bags etc, of various designs, apart from the traditional clothes.

As a result of acculturation, the people are more and more using mill-made clothes and so the weaving industry of late had suffered some set-back. This being the most important industry of the common people, the Government want to encourage it. Since the local demand of hand woven clothes is decreasing, the Government is trying to find out other markets for such products, and giving financial help.

To encourage weaving industry the Government of Nagaland are distributing yarns at a subsidised rates varying between 25 to 50 percent as detailed below ²

1. Alemchiba Ao, Arts and Crafts of Nagaland, P-10

2. Official report of Nagaland Legislative Assembly, October 1966, p-89.

(a) For weaving in urban area (towns) at the cost price, excluding transportation and handling charge within the State.

(b) For rural areas at the rate of 25% subsidy.

(c) For interior areas at 50% subsidy.

In the year 1964 in old Mokokchung district about 1,596 bundles of yarn were distributed on subsidy basis. This was done to encourage the weavers to produce more.

CANE AND BAMBOO WORKS. Bamboo and cane work is another important industry which the Lothas inherited from their forefathers. Bamboo tubes (chungas) are used not only as water containers but even rice is cooked on festive occasions in them. Bamboo crafts, with engraved figurines studded with black paintings, such as bowls and mugs have artistic value. Parts of their ornamental dress such as fillets, leggings, headgears woven of cane have similar artistic significance. Basketry and mat making are very important. Baskets in wide range and number serve not only as containers for harvested crops, household goods, food-stuffs, but also as packages for carrying luggage and merchandise. Mat is also made of bamboo slits and it is used for various purposes particularly thrashing and drying the paddy. There are three kinds of mats such as mat of fine plaited strands, mat of medium quality and the third one is very thick type mat which is used only for storing grains in the grannaries.

The basket is made of slit bamboo and occasionally decorated with different designs on it. It was produced mainly for domestic use in the past days. But nowadays some quantity is sold to the urban people or to those who can not make it.

Bamboo has an important place in village economy. It is used in house spikes. It serves as means of weapons also. Traps for the game and fishing nets are made wholly or partly of it. Baskets in general are made of the bamboo of natural growth, but the persons to whom it is a means of subsistence, make special bamboo plantations. The best variety of bamboo has a tall stature and thin leaves. The robust variety of bamboo (*Bamboosa gigantia* or *Bendrocalamus Hamiltonai*) is used for making water container.

WOOD CARVING. Timber has multifarious use. Tree trunks serve as poles, battons, beams and cross beams etc for house construction. A trough used for husking paddy or what is called pounding table is also made of tree-trunk. The most exquisite manufactures out of wood are dishes with legs, saucers, platters, cups and other utensils which exhibit their own fashion and splendid workmanship.

Wood-carving has more artistic than commercial value in other parts of Nagaland especially in Tuensang and Mon districts. They carve human skulls in imitation of true head. In the morung they carve animal forms such as mithun, tiger, elephant, monkey, lizard, hornbill etc. Such figurines are also in individual houses. But such carving is not practised in this district.

BLACKSMITHY. Forges where agricultural tools and ceremonial weapons are made still exist almost in every village in the district although their number is dwindling. At these forges, spear-heads, daos, scrapers, knives and other articles are still made, atleast for consumption of the villagers. Smithy in the village is not a profession, but a part-time vocation of some people to augment their income.

It may be mentioned here that the Lothas, though practise the trade, regard it as a very unlucky one and believe that no blacksmith lives long after he stops work. The craft is restricted to the families, members of which have been blacksmiths in the past and as a result the Lotha blacksmiths are few and far between ¹.

The equipment until late years was improvised. Production at certain places may have been largely reduced owing to the availability of cheaper agricultural tools and implements from outside the district. The local smiths work with the rusted or second-hand implements, and yet they produce serviceable goods. In the interior places, the demand for indigenous product of implements has not yet dwindled as the bulk of the village farmers are still acquainted with their age-old tools.

1. Alemchiba Ao, Arts and Crafts of Nagaland, Naga Institute of Culture, Government of Nagaland, 1968, p-87.

In some villages the blacksmiths have substituted piston bellows by a spring bellow to produce a continuous flow of heat. Iron hammers have been adopted in place of stone that was used long ago.

The bellows used in Wokha district are of two types. One, which is most common, is ordinary Naga type which is found in other parts of Nagaland, particularly in Mokokchung district. In it "pistons covered with feathers arranged tip downwards to give necessary valvular action force air down to bamboo cylinders" ¹.

The other type of bellow which is most common all over Nagaland is known as Indonesian bellow. It is described in the following way ². "Two sections of large bamboo or more often in the Angami area, hollowed section of a tree about more than a metre long and 13 to 15 cms in diameter are fixed upright together on the ground. At the bottom of each of these is a hole into which fitted a small bamboo tube and made the joints air tight. The two ends of these tubes are brought to a point where fire is made. The piston consisting of a handle of wood nearly four feet long is made by fixing at one end a disk made of a node of bamboo covered with feathers to produce the necessary valvular force. While operating the man stands near the tubes and holds the handles of piston one with each hand and alternate strokes are given. So that the fire is blast continuously. In both the types of bellow, the fire is made with charcoal which is abundantly available in this area". So far the department of Industry, Government of Nagaland, has issued about 11 numbers of Blacksmithy licences to individual parties in this district.

POTTERY. It is an important age-old industry which is still practised in the upper range of Latha area specially in the Wokha village. The type of pots produced from this area is very thick and is useful for cooking purpose. The thin type of pot produced from Changki village in Ao area (Mokokchung district) is different in its utility. It is true that, in the new townships and roadside stations aluminium, and brass wares and metal pots have been much

1. J. P. Mills, *The Ao-Nagas*, p-98.

2. Alemchiba Ao, *Arts and Crafts of Nagaland*, p-88.

in use. But earthen pots made in the villages are used side by side in the district.

In the process of making, first of all, the lumps of clay dug out, are first dried in sunnshine for a few days until it becomes hard. After that the clay is moisted in water. It is handled by skilled labourer specially in the process of moulding. All the works covering the pot making is done by hands only, with the help of a few simple tools. The pots, when finally moulded and dried, are placed over a layer of dried timber at the bottom of a dug-out, specially made for it. To complete the task, the pots are burned in the fire. Pottery is women's work. Clay unerthed near the spring or rill is much more suitable. Pots are used not only for cooking but also as containers of valuable household goods.

It may be mentioned here that the Lotha women making posts must refrain from sexual intercourse and must not eat any strong smelling food while she is so engaged otherwise the pots would crack. It should also be noted that the craft has never been practised widely¹.

CARPENTRY. There are self-trained carpenters in every village in the district who are very often engaged in construction of modern type of house. Their works are not very fine compared to the trained ones, but utilitarian. These self trained carpenters make varities of furniture. They do not fully depend on the trade for their livelihood.

Carpentry used to be taught to the students in all the middle English schools in the district even before the statehood has been attained by Nagaland, and it is still taught. As a result of this, allmost all the educated boys get traning in carpentry as a part of their education.

MODERN INDUSTRIES

TAILORING. Tailoring is no less than a new thing not for Wokha district but also for the whole of rural Nagaland as the

1. Arts and Crafts of Nagaland, Naga Institute of Culture, Government of Nagaland, Kohima, 1968, p-86.

same was unknown to them in the earlier days. But with the progress that education has made in all fields, the modern tailoring has been introduced in every town and station and even in the villages.

There are many houses owning sewing machines individually in many villages in the district.

PINEAPPLE FIBRE PLANT. The Pineapple Fibre Plant, the first of its kind in Nagaland, with a total outlay of Rupees nine lakhs, has been set up at Baghty valley. The production from this plant has started since August, 1976. It has six tonnes crushing capacity per day at present. This plant has initially employed four regular and five casual men, headed by a Supervisor. The surrounding villagers, those who cultivate pineapple, will be benefited a lot by it. The pineapple leaves are purchased by the factory at the rate of fifty paise per kg.

The present production of this plant is stored for future processing. Hence the same is not yet marketed.

PRINTING PRESS. There is one printing press located at Wokha town which is fed by the local needs of printing.

RICE MILLS. There are some small rice mills in Wokha Town and in some villages. It is operated electrically. They husk the paddy brought to them by the people and charge 50-60 paise per kerosene tin. Further, in many houses there are husking machines. It is operated manually, without any power.

As a result of introduction of the rice mills and husking machines, the use of pounding tables has decreased much nowadays.

OTHERS. There are a few Bakeries located at Wokha town. There are also a few Radio assembly or repairing shops at Wokha town. Due to feasibility of road, Bicycle is mostly used in Wokha town compared to other towns in Nagaland. Therefore there are a few cycle repairing workshops in Wokha town. There are some factories at Wokha town which make modern furniture. There are two Government Workshops and one private workshop for motor repair, located at Wokha town. But only some minor repairings are done from those workshops. As the major repairing

is not done at Wokha workshops, the vehicles which need major repair are taken either to Kohima or Dimapur. There are some bee-keeping and sericulture works also at Wokha town.

Industrial Potential

Nagas are meat eaters, and so are the people of this district, therefore naturally there is a great waste of animal bones and hoofs. It is so, because most of the meat comes from pigs, cows, mithuns, buffaloes and big games. The waste bones which are now just thrown out to have its natural decay, may be collected and turned into bone-meal and that can be profitably used by the cultivators as fertilizer. Similarly from the hooves oil can be extracted which is needed to lubricate fine machines, precision and horological instruments.

Nagas cut the meat without skinning it and eat the skin too. If it is skinned, the skin can be used for other purposes.

A survey has been done, in respect of the old Mokokchung district, for setting up an industry for this animal wastes, but nothing concrete has yet taken place.

Training Facilities

There is no training institute in this district, but there is one Industrial Training Institute at Kohima and one Polytechnic at Atoizu. People of this district desirous of getting industrial training may go to either of them.

Apart from these training Institutes, in all the Middle Schools and Middle-School-section of High Schools, the boys get training mainly in carpentry and agriculture, and the girls in weaving and knitting.

Power Consumption

Big factory or mill has not yet grown up in this district and therefore the question of consumption of power by them does not arise. But however, there is private and official consumption of electricity in this district.

The details of electricity consumption of this district in 1975-76 are given overleaf.

SALES OF ELECTRICITY BY CLASS OF CONSUMERS, WOKHA DISTRICT, 1975-76. ¹			
	Domestic light and Fan	Domestic power	Industrial power at Low & light voltage
1	2	3	4
(a) No. of consumer	832	24	2
(b) Consumption	113417	134640	720

1. Source : Statistical Handbook of Nagaland, 1976, p-126.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

Historical Aspect

The Lothas are living adjacent to the plains of Assam. It is, therefore, expected that they must have had contact with these people. But this was not very common, and so the Lothas remained outside the influence of modern civilisation for long. The Lothas, like other Nagas, used to have a simple and unsophisticated life completely isolated even from its immediate neighbours. Being uncivilized in modern sense, their needs were few and they could somehow manage to be self-sufficient of their basic requirements of food, shelter and clothing in their own way. This was the condition even towards the end of nineteenth century. In fact, salt and agricultural implements, the two indispensable things, they often used to get by exchanging their agricultural products with the plains people. Articles of exchange were generally ginger, cotton, chilli, etc.

Barter System

Before the introduction of British administration into this area the Lotha people used to carry their agricultural products such as ginger, cotton, chilli etc to the plains. These things were exchanged with the plains people for their requirements which comprised of salt, dried fish, agricultural implements, yarn, ornaments, cattle etc. For this purpose, money was not used but instead, they set a reasonable rate of quantity for a particular commodity according to its value and utility. In that way the goods were bartered. Trade was carried on for a long time only by barter system. Of course, there existed a kind of coin also known as 'chabili' ¹. It is similar with the one used by the Aos which is

1. Chabili is ■ small piece of iron varying in length from 20 to 25 cm and breadth of one cm with top of 2 to 3 cm.

also known as "Chabili". Among the Aos as well as the Lothas one "Chabili" represented a day's work, or 4 annas.

General Credit Facilities

People are generally self-sufficient of essential commodities and cereals. Of all their needs for consumption, paddy is the most important one. Generally the well-to-do people produce sufficient quantity of paddy for their family consumption, but others produce for 9 to 11 months. Many families have just enough paddy to wait for the harvest and only a few rich families can sell or lend out paddy to others. But there are poor people who do not produce sufficient paddy even for their needs. These people usually borrow paddy from the rich people, or sometimes render service as labourer in the paddyfield in exchange for paddy borrowed. Generally paddy is borrowed in terms of baskets. A person borrowing one basket of paddy is to pay two baskets in the next year (that is, usually harvest). If the principal is paid, the interest may be left unpaid for years without any profit, for it remains the same. But if the principal is not paid in the next year the whole outstanding sum redoubles itself. However, after that the interest ceases to accrue. Poor people were there in every village as we find them today also, and they were never neglected as the rich people always obliged them by lending out paddy, of course with interest. Some generous people don't even take interest nowadays. It is more often seen among the good Christians who regard charity or love for fellow men as duty of a true Christian.

Indigenous Banking System

There was no banking system in this area. Even in the 1960's also we did not find any bank. There was no place where people could deposit their money and get interest thereon. Yet even in the past days there were some people who used to lend out money and get interest from it. These indigenous money lenders are seen in almost all the villages. They charge interest at the rate of 5% to 10% per month. In case of money borrowed or lent out among friends for personal needs, they generally do not take interest. Money is also lent out to the needy people from the treasury of the Church without interest.

Modern Banking Facilities

There was no bank in this district before, but only recently, in October, 1975, the State Bank of India has opened a branch at Wokha the district headquarter, mainly for transaction of Government money. There is a Government treasury at Wokha and its receipts and payments are carried out through this bank. Of course, as a bank, it extends the facilities of credit and deposit, the latter of which is easy but the former is a difficult thing since credit is not given without sufficient security. However, business men are coming forward to avail themselves of this opportunity. For depositing money, the people take advantage of this bank as well as the Post Office savings bank in Wokha Sub-Post Office. Details of the transaction of this bank are not available.

TRADE AND COMMERCE. The district being situated near the plains of Assam, its earlier trades, whatever amount it was, used to be carried out with the plains of Assam. Their needs were few and their exports were fewer and so the volume of trade was negligible. After opening up of the country by the Britishers in 1876 the people's need increased and the volume of trade also increased. They used to carry on trades with Golaghat, Merapani, Furkating, Borphola, Jorhat etc places of Assam.

In modern times the district has got trade connections with Kohima, Mokokchung and Dimapur also.

Insurance Companies

There is no life insurance organisation in Wokha district as yet. But the works of Life Insurance Corporation of India (LICI) in this district are looked after by the Branch Office of LICI which is situated at Dimapur in Kohima district, through one Assistant Branch Manager and one Development Officer posted at Kohima. There are two Agents of LICI at Wokha but they are yet to come up to the satisfactory working stage. It may be noted in this connection that there was an agent, namely Smti Hashi Ghosh, of one life insurance company (LICI did not come up that time) at Wokha in 1953 and that was the beginning of Life insurance organisation in this district which was then a Circle only of Mokokchung district. But soon after her leaving the place in 1955 the

organisation was closed. Many years thereafter, only in late 1970s, the LIC has started organising it again in this district, at Wokha.

Also, there is no general insurance organisation in this district. But it is looked after from Kohima where there are two general insurance companies, namely, The New India Assurance Co Ltd, and Oriental Fire and General Insurance Co Ltd. If any one of Wokha district wants to get anything insured he can do so from Kohima.

CURRENCY AND COINAGE. In olden time the people used to have transaction of commodities among themselves or others through barter system. Sometimes the exchange used to take place through an indigenous system of currency based on worn out pieces of dao or other iron pieces. Cowrie or copper or silver or gold coins were unknown.

Later, since British administration to date, the people are using coins and currency of the rest of the country. In early this century the coins were one-pie (one-third of a pice), one-pice, two-pice, one-anna, four-anna, eight-anna and one rupee which consists of sixteen annas or sixty four pice. At present the coins are of one-paisa, two-paisa, three-paisa, five-paisa, ten-paisa, twenty-paisa, twenty-five paisa, fifty-paisa and one-rupee which consists of one hundred paisa. And the notes are available in the denomination of one-rupee, two-rupee, five-rupee, ten-rupee, twenty-rupee, fifty-rupee, and hundred-rupee. Notes of higher denomination such as thousand rupee or above are not in use generally.

STATE ASSISTANCE TO INDUSTRIES

No major industry has grown up in this district, so the Government is trying its best to help cottage industries. The items of cottage industries have already been mentioned in Chapter V. However, they are weaving, carpentry, blacksmithy, bamboo and cane crafts etc. All the people engaged in these industries get financial help as subsidy. Weavers get yarn both coloured and white at 50 percent subsidy. Knitters of wool also used to get knitting wool at 50 percent subsidy upto 1968-69 but since then it has been stopped. For purchase of knitting machine, sewing machine or any apparatus for weaving or implements for smithy, carpentry etc also a 50 percent subsidy is

given. Further, for paddy husking machine also a 50 percent subsidy is given. Thus the Government is helping the people as much as possible. Also if any body can come with a new proposal of economic viability, Government is ready to help him generously with both finance and free advice.

Trade and Commerce

Wokha district is situated adjoining the plains of Assam. Being an immediate neighbour there existed trade of various articles from long time back. Even before the coming of Britishers trade flourished between the Lothas and the plains people on barter system. Lothas used to carry down their agricultural products and other articles such as cotton, chilli, mustard, ginger, bamboo crafts, agor wood etc. These things they used to exchange for salt, dried fish, cattle, agricultural implements etc from the plains people. In this way goods were exchanged on barter system. Money was not in use that time between them but the volume of trade on barter system was much greater with them than the plains people had with other Naga tribes. This was so because the Lotha people learnt the art of trading and this business was carried on with their neighbouring tribes, thereby earning good profit. They eventually went even across the Brahmaputra and brought the best dried fish from the land of the Miris who live on the other side of the great river. The Lothas traded with Miris mainly by exchanging cotton, dried chilli and ginger for the later's dried fish of the best quality. The main trading stations for the Lothas in the plains were Golaghat, Furkating, Merapani, Porhoila etc.

After money was introduced in the trade gradually from the beginning of this century, the Lothas are selling their articles in those trading centres and purchasing their requirements from there through the medium of money.

Supply Line

This district, though adjacent to the plains of Assam was neglected in the past and the road communication is not so good. The Wokha-Merapani road via Bhandari is the only good road link of this district with the plains. Through this road essential commodities as well as building materials are brought into

this district. Besides, Wokha is linked by a State highway to Kohima, the State's capital, and Mokokchung, another important commercial centre of Nagaland.

Export-Import

Lothas exported a good quantity of cotton, chilli, ginger and mustard as late as early 1950. Agor-wood, fruits and some other crops were also included in their export. These items were sold in the plains for their indispensable needs such as salt, dried fish, agricultural implements etc. But nowadays they do not produce much for export but for their needs only. It has become unprofitable because all their requirements are now easily available in local market.

The people import all sorts of articles required for modern house and living. All kinds of building materials such as Corrugated Galvanised Iron Sheets, cement, sand, paints, bricks, glass, iron-rods, bolts and nails etc; agricultural implements; mechanical goods (generally motor parts); electrical goods such as heaters, iron, stoves etc; cooking utensils of all kinds including pressure cookers; books and stationaries; mill-made clothes; all sorts of foodstuffs, footwear, cosmetics, sanitary materials etc etc various kinds of modern necessities are imported. Cattle and pigs in good number are also imported from Assam for the purpose of meat.

Trade Centre

Wokha, the district headquarter, is the most important business centre. With the opening up of Kohima-Mokokchung highway, Wokha is becoming an important station. Consumable goods brought from Dimapur, Kohima and Merapani as well as agricultural products, fruits etc from the local people are available here. Administrative headquarter such as Bhandari, Sungro, Aitepyong, Chukitong, Baghty, Wozhuro etc are also business centres for the locality and its neighbourhood.

Business Organisation

Business organisation of this district, like the rest of the State, may be broadly classified into four categories: contract works under the P.W.D; supply work of P. W. D. and other

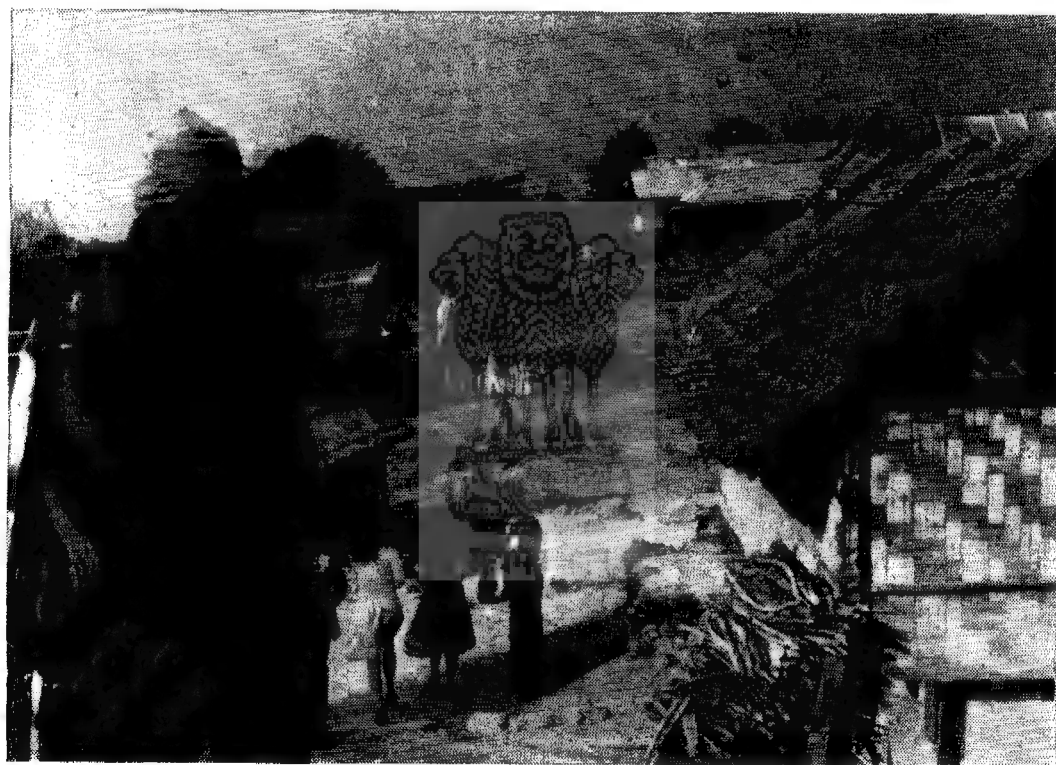
departments; supply of building materials and other articles; and shopkeeping. Most of the contractors are local people but a portion of the rest of the business is in the hands of non-locals, mainly Marwaris, Biharis etc. Shops are run by both locals and non-locals.

Government Organisation

The people of this district produce some agricultural crops and vegetables which are sold in the market. Money out of this sale is spent in buying essential commodities that they require. They do not, in fact, produce surplus food stuff for sale. Therefore it has become the duty of the Government to supply foodstuff to its employees and for this purpose the Government has got a Civil Supply Department which supplies rice, flour, sugar, tea leaf, salt etc. These articles are sold not only to the Government employees but to the needy public also, however, with certain restrictions. Wokha was formerly a part of Mokokchung district, so a detailed account of the Civil Supply Department of Mokokchung for 5 years is given in the appendix—it may serve for Wokha also because, until recently, it used to get its supply from Mokokchung district organisation. It may be noted that separate details for Wokha are not available.

Markets

In the whole district there is not a single daily market uptil today. It is because the need of such a market is not strongly felt yet, for, except some Government employees people are producing vegetable and meat etc sufficient for their consumption. There is a market in Wokha town where people from the neighbouring villages sell and buy their agricultural products, twice in a week, that is, Wednesday and Saturday. In the other administrative outposts also there is a marketing day once in a week. Local products such as potato, tomato, chilli, pumpkin, squash, mustard leaf, Kachu, beans etc are sold by the villagers in the markets. However, supply of meat, fowls, and fish etc generally depend on some professional businessmen who fetch them from Golaghat, Jorhat (an important commercial town in Assam) and elsewhere in the plains. Lothas, like the rest of the Nagas, are regular meat eaters and the supply is mainly from the plains.



Longsachung village



Market place at Wokha town.



Ginger grown in Wokha district.



A cabbage grown in Wokha.

Co-operative Movement

Co-operative is an all-India movement which had its impact in Naga Hills also when it was under Assam. Soon after the formation of Naga Hills Tuensang Area (NHTA) in 1957 the movement intensified and in 1960 the department of Co-operative was opened in NHTA. Since then it has steadily grown up and at present it has become an economic force.

Several types of Co-operative organisation have grown up in the State. In Wokha district Marketing, Consumers' Wholesale, Dairy, Industrial, Service, Farming, Multipurpose etc. Co-operatives are functioning. Details of the Co-operatives of this district are given in the Appendix III.

Weights and Measures

Even before the introduction of modern system of weights and measures people had their own way of weights and measures. It is generally of bismer type. The weighing tray is round in shape and the beam is made of light wood. On the beam some marks are cut, each measuring an amount of weight like a seer, half a seer and quarter of a seer etc. The tray is hung to one end of the beam with the help of strings. The balance is held in hand with a rope. By moving this rope left or right side on the beam the desired weight is arrived at. Suppose the tray is on the left, then to weigh more we are to move the rope left and to weigh less we are to move the rope right. In such an arrangement they do not require to put the weights in one of the trays and hence unlike the one used in the plains and elsewhere they use only one tray. The standard of weights and measures varies from village to village, but each village has an accepted standard bismer. During the British administration the weights and measures of Assam were introduced in this area also, but practically it had no effect on the transaction of articles in the villages. It was only while selling or purchasing anything from the plains that they had to follow the rule. That time the weights were in terms of seer, poa, chattak etc.

Linear measurement until recently was in terms of foot and yard and the distance in term of a mile and furlong.

In the year 1968, Nagaland Weights and Measures (Enforcement) Act introduced the metric system in the State and so also in this district. Following this Act metric system has come into force everywhere officially, but the introduction is not yet complete. Still now, people in villages do not use the terms kilometre, litre, gram etc instead they use Seer for a kg, and poa for 250 grams etc. In case of distance also 'mile' still continues but in case of money the new paisa system is used simultaneously with Hiki and Athuli,, that is, 4-anna and 8-anna pieces.

Wokha district is under the Inspector of Weights and Measures stationed at Wokha under the control of the Assistant Controller of Weights and Measures, Kohima.



APPENDIX I

RECEIPT STATEMENT OF CPO COMMODITIES AT MOKOKCHUNG H.Q. FOR THE PRECEDING
FIVE YEARS COMMENCING FROM 1ST APRIL '71 TO 15TH FEB. '76 AND SELLING RATES
EFFECTED TIME TO TIME ¹

COMMODITY	QTY. RECEIVED	SELLING RATE EFFECTED TIME TO TIME
A. RICE (MED.)		
1st. April '71 to 31st March '72	= 4040-73-500 Gms.	(i) @ Rs. 1-65 Ps. per kg effected up to Oct '71. (ii) @ Rs. 1-35 Ps. per kg from 3-10-71. (iii) @ Rs. 1-45 Ps. per kg effected from 14/5/73. (iv) @ Rs. 1-75 Ps. per kg effected from 1/6/73. (v) @ Rs. 1-75 Ps. per kg effected from 1/11/73 (vi) @ Rs. 1-90 Ps. per kg effected from 11/1/75. (vii) @ Rs. 1-80 Ps. per kg effected from 1st June '75. (viii) @ Rs. 1-85 Ps. per kg effected from 1st July '75.
1st. April '72 to 31st March '73	= 4956-30-000 "	
1st. April '73 to 31st March '74	= 9461-12-500 "	
1st. April '74 to 31st March '75	= 9262-89-500 "	
1st. April '75 to 15th Feb. '76	= 11,469-11-000 "	
B. FINE RICE		
1st. April '71 to March '72	= NIL "	(i) Rate per kg @ Rs. 2-00 Ps. effected from 11-10-74.
1st. April '72 to March '73	= NIL "	(ii) @ Rs. 2-10 Ps. per kg effected from 11-1-75,
1st. April '73 to March '74	= 386-92-000 Gms.	
1st. April '74 to March '75	= NIL	

1. Source : Assistant Director of Supply, Mokokchung.

C. MANIPURI RICE				
1st. April '71 to March '73	=	3018-94-500	Gms.	Selling rate was Rs. 1-50 Ps. per kg.
D. I/SALT				
1st. April '71 to March '72	=	773-06-000	Gms.	(i) Rate Rs. 0-22 Ps. per kg was effected upto May '71.
1st. April '72 to March '73	=	704-96-500	"	(ii) @ Rs. 1-30 Paise effected from June '71.
1st. April '73 to March '74	=	255-81-000	"	(iii) @ Rs. 0-65 Ps. effected from 3/5/73.
1st. April '74 to date	=	NIL	"	(vi) Rate revised to Rs. 0-50 Ps. per kg from 7/5/73.
				(v) Rate revised @ Rs. 0-53 Paise from 14/8/74.



APPENDIX II

DETAILED STATEMENT ON SUGAR/C. G. I. SHEETS/WHEELS PRODUCTS/CEMENT/ETC
RECEIVED DURING THE LAST 5 YEARS AND THE SELLING RATE ETC. W.E.F. 1971-1975, 1.

Name of item	1971		1972		1973		1974		1975	
	QTY Received	Selling Rate at MKG	QTY Received	Selling Rate at MKG	QTY Received	Selling Rate at MKG	QTY Received	Selling Rate at MKG	QTY Received	Selling Rate at MKG
CGI Sheet	Nil	Rs.	560 Bundles	Rs. 330.57	900 Bundles	Rs. 320 per Bundles	600 Bundles	Rs. 418.83	250 budles	Rs. 547.65
Atta	2753 Bags	Rs.	980 Bags	Rs. 336.00 per Bundles	490 Bags	Rs. 1.10 1.30	45550 Bags	Rs. 1.72 1.94	337 Bags	Rs. 1.70 1.65
Moida	2013 Bags	Rs.	2260 Bags	Rs.	2144 Bags	Rs. 1.30	1010 Bags	Rs. 1.95 2.00	280 Bags	Rs. 1.72 1.94
Sujee	202 Bags	Rs.	325 Bags	Rs.	114 Bags	Rs. 1.35 1.46	288 Bags	Rs. 1.97 2.55	42 Bags	Rs. 2.50 3.08
Sugar	Nil	X	6714 Bags	per kg. Rs. 2.50	6400 Bags	per kg. Rs. 2.85	5524 Bags	per kg. Rs. 2.45	3870 Bags	per kg. Rs. 2.32
Cement	Nil	X	Nil	Rs. 2.32	Nil	Rs. 2.50	Nil	Rs. 2.30	Nil	Rs. 2.30
				Rs. 2.37				Rs. 2.46		Rs. 2.50
								Rs. 2.75		Rs. 2.80
								X	Nil	X

1. Source : Assistant Director of Supply, Mokokchung.

APPENDIX III

DETAILS OF CO-OPERATIVES OF WOKHA DISTRICT

Sl.No.	Name of Societies	Place of location	Type of Societies	Date of Inception	Capital Investment		Capital Invest- ment by the Govt.
					by Society (Share)	by the Govt.	
1	2	3	4	5	6	7	7
1.	Niriyo Village M.P.C.S. Ltd.	(N)riyo Village	M.P.C.S.	NL/ 076 dt. 8-2-65	6,600/-		
2.	Yanthamo Village M.P.C.S. Ltd.						
	Yanthamo	Yanthamo	M.P.C.S.	NL/ 083 dt. 18-2-65	1,000/-		
3.	Mekokla Village Farming Coop. Society Ltd.	Mekokla	Farming	NL/ 083 dt. 23-2-65	1,650/-		4,000/-
4.	Hayichu M.P.C.S. Ltd, Akok Village	Akok Village	M.P.C.S.	NL/ 095 dt. 20-12-65	37,500/-		
5.	Yangru Valley Service Coop. Society Ltd, Wokha	Wokha	Service	NL/0265 dt. 7-5-70	5,05,500/-		1,000/-
6.	Lothaphen Valley M.P.C.S. Ltd, Wokha	Wokha	M.P.C.S.	NL/0123 dt. 10-10-66	580/-		
7.	Mishamphen Farming Coop. Society Ltd, Merenpam	Merapani	Farming	NL/0255 dt. 27-2-70	2,500/-		6,000/-
8.	Tsungiki C. Khel Marketing & Labour contract Coop. Society Ltd, Tsungiki	Tsungiki	Marketing	NL/0154 dt. 17-2-67	420/-		

1. Source : Cooperative Directorate.

	Wokha	Service	NL/0214 dt. 14-3-68 (Value of each share not written in the Bye-laws)	7,200/-	6,000/-
9. Tenk Service Coop. Society Ltd, Wokha					
10. Marapani M.P.C.S. Ltd, Merapani.	Merapani	M.P.C.S.	NL/0212 dt. 14-3-68	16,000/-	4,000/-
11. Wokha Village Farmina Coop. Society Ltd, Wokha	Merapani	Farming	NL/0220 dt. 15-7-62	6,00,000/-	4,000/-
12. Kyon M.P.C.S. Ltd, Wokha	Wokha	M.P.C.S.	NL/ 082 dt. 23-2-65	92,500/-	
13. Kimpur Valley M.P.C.S. Wokha	Wokha	M.P.C.S.	NL/0443 dt. 24-9-74	30,000/-	
14. Jentsu Farming Coop. Society Ltd, Pangti	Pangti	Farming	NL/0294 dt. 3-7-71	15,000/-	4,000/-
15. Shaki united farming Coop. Society Ltd, Shaki Village	Shaki Village	Farming	NL/0265 dt. 16-7-70	3,000/-	
16. Pofu Hay (Doyang Valley) Farming Coop. Society Ltd, Tsungiki Village	Tsungiki Village	Farming	NL/0275 dt. 30-9-70	3,600/-	2,000/-
17. Wokha Wholesale Store Cons' Coop. Society Ltd, Wokha	Wokha	Consumers	NL/0109 dt. 21-5-66	18,800/-	81,066/-
18. Lotha Women M.P.C.S. Ltd, Wokha	Wokha	M.P.C.S.	NL/0493 dt. 9-5-75	25,000/-	
19. Nagaland Farmers M.P.C.S. Ltd, Wokha	Wokha	M.P.C.S.	NL/0381 dt. 28-3-73	27,000/-	

20.	Longla Cattle Farming Coop. Society Ltd, Longla Village	Longla Village	Farming	NL/0511	dt. 28-10-75	30,000/-
21.	Wokha Town Cattle Farming Coop. Society Ltd, Wokha	Wokha	Farming	NL/0312	dt. 3-1-72	32,000/-
22.	Yanka Wozhu Fishery Farming Coop. Society Ltd, Chukitong	Chukitong	Fishery	NL/0395	dt. 10-8-73	25,000/-
23.	Chukitong Village Farming Coop. Society Ltd, Chukitong	Chukitong	Farming	NL/ 078	dt. 8-2-65	1,000/-
24.	Yikhum Village Consumers Coop. Society Ltd, Yikhum	Yikhum	Consumers	NL/0103	dt. 21-2-66	3,78,000/-
25.	Longsachung Village Service Coop. Society Ltd, Longsachung	Longsachung	Services	NL/ 077	dt. 8-2-65	1,950/-
26.	Yampha Village Service Coop. Society Ltd, Yampha	Yampha	Service	NL/0390	dt. 25-5-73	17,500/-
27.	Kansung Valley Phiro Village Service Coop. Society Ltd.	Phiro	Service	NL/0213	dt. 14-3-68	24,000/-
28.	Changsu old and New Village Service Coop. Society Ltd.	Changsu	Service	NL/0161	dt. 31-3-67	2,900/-
29.	New Ralan Service Coop, Society Ltd.	New Ralan	Service	NL/0447	dt. 30-10-74	5,800/-
30.	Shaki Sankitong Service Coop. Society	Shaki	Service	NL/ 032	dt. 6-11-62	69,750/-

31.	Mungya Village Consumer Coop. Society Ltd.	Mungya Village	Consumers	NL/0305	dt. 16-11-71	(Not received the file)
32.	Chukitong Town M.P.C.S. Ltd.	Chukitong	M.P.C.S.	NL/0346	dt. 25-7-72	79,000/-
33.	Yekhum Village 'C' Khel M.P.C.S. Ltd.	Yekhum Village	M.P.C.S.	NL/0457	dt. 8-2-75	3,000/-
34.	Liyo Farmers M.P.C.S. Ltd, Wokha	Wokha	M.P.C.S.	NL/0451	dt. 19-12-74	69,700/-
35.	Tsungki Shamrenthung Ruri Weaving Coop. Society Ltd.	Chukitong	Weaving	NL/0340	dt. 18-7-72	4,000/-
36.	Riphim (New) Village Wokha Town Consumers Coop. Society	Riphim Village	Consumers	NL/ 079	dt. 10-2-65	4,000/-

CHAPTER VII

COMMUNICATION

Old Time Route

The entire Nagaland excepting the plains of Dimapur in Kohima district lies in a mountain terrain and, so also is Wokha which is one of its seven districts. Wokha district is situated in the western part of Nagaland adjoining the plains of Sibsagar district in Assam. A greater part of the district lies in a rugged steep, but towards the western side at the foothills it is plain. In olden times there were incessant head-hunting raids perpetrated by the local people upon its neighbouring tribes. Other tribes also did the same against the Lothas. So for the sake of security, construction of roads were not encouraged. The need for a good road was also not felt since their contact with the outside world was very limited. So there was no proper road communication in this area before the British administration. Of course, long before the British administration there were footpaths used by the Lotha traders for going down to the plains for trading. But these footpaths were poorly maintained as these were not for regular purpose. Generally these footpaths were cut through inaccessible and steep hills and the travellers have to climb up and descend down the hillocks alternately. Such footpaths are usually shorter in distance but are hazardous for strangers. This is made so, probably for preventing easy access of the enemy so that only the local people can have the advantage to use the footpaths by themselves alone. Besides the footpaths leading to the plains, there are such footpaths around all the villages and these are local routes that lead to the paddy fields or the neighbouring villages.

After Introduction of British Administration

At the middle of the 19th century the British Government sent some exploration teams to many areas of the then Naga Hills. Military expeditions were also undertaken and it entered the Lotha

area also. In 1876 Wokha was made the headquarter of Naga Hills District. Soon after opening of Wokha, a bridle path was opened from Samaguting (present Chumukedima in Kohima district) to Wokha via Kohima. In 1878 the district headquarter was shifted to Kohima and Wokha became a Sub-Divison. In 1889 the Sub-Divisional headquarter was shifted from Wokha to Mokokchung. So another route connecting Wokha with Mokokchung was then opened.

Modern Routes

Wokha District came into being in December 1973. Before that, it was only a Sub-Division of Mokokchung district. The whole of Nagaland remained in isolation from modern developmental works and road communication except the Kohima-Dimapur road that was constructed during the Second World War. It was only after the formation of Naga Hills Tuensang Area in 1957 that some developmental works have been taken up. In 1963 Nagaland became a State in the India Union. The State Government of Nagaland then took up construction of roads, opening up of new Schools and hospitals etc. Since then many roads have been constructed so that the areas which remained isolated for centuries have been linked with motor roads. Wokha, the headquarter of Wokha district, is linked with Kohima, the State capital by a State highway and the distance is 80 kilometres. It is also connected with Mokokchung, Sanis, Bhandari and Merapani by State highways. Other headquarters, or administrative circles, namely Aitepyong, Lotsu, Sungro etc are also connected by jeepable roads. Nowadays, due to road communication, travelling has become easier and quicker. For going down to the plains of Assam also there is a State Highway from Wokha to Merapani. Merchandise goods for local consumption is brought either from Assam through Merapani or from Dimapur via Kohima.

LENGTH OF THE MOTORABLE ROADS OF WOKHA DISTRICT

1. Wokha—Kohima	— 80 km.
2. Wokha—Mokokchung	— 80 km.
3. Wokha—Bhandari—Merapani	— 44 km.
4. Wokha—Lungidang	— 25 km.
5. Wokha—Sanis—Aitepyong	— 68 km.
6. Wokha—Sanis—Moilan	— 60 km.

- | | |
|-------------------------|----------|
| 7. Wokha—Wozhuro | — 40 km. |
| 8. Wokha—Alichen—Sungro | — 82 km. |
| 9. Wokya—Yukhum—Changsu | — 26 km. |

Details of road are given in Appendix I.

State Transport Service

The people of Wokha district were outside the facilities of bus service for a long time. It was only in late 1960, that a regular bus service was opened between Kohima and Wokha by the Nagaland State Transport authority. This remained the only bus service in the district till 1976. The Wokha-Mokokchung road remained inoperative for bus service due to non-completion of the new bridge over the Doyang river. There was a bridge over the Doyang river but only light vehicles could ply over it. Therefore, bus-service could not be opened for so long. The new bridge over Doyang river was completed by September 1976. In the month of October 1976, the service from Kohima to Mokokchung via Wokha was declared opened by the Government of Nagaland. Now there is daily bus service from Kohima to Mokokchung via Wokha which covers a distance of 160 kilometres. The opening of this bus service from Kohima to Mokokchung via Wokha not only benefits the people of these area but it also greatly helps the people of interior areas like Mon and Tuensang, to come directly to the State Capital¹ through Mokokchung. Because, before the introduction of bus service between Mokokchung and Kohima people had to go down the plains of Assam to go to Kohima which was a very lengthy journey and expensive affair.

Details of bus services in this district are given below.

Sl. No,	Route	Date of opening	Length in km	No. of buses plying daily.
1.	Wokha—Kohima	1-10-67	80	2
2.	Wokha—Dimapur	15- 1-73	154	2
3.	Wokha—Tseminyu	15-10-74	30	2
4.	Wokha—Lotha Bridge	16-10-75	27	2

1. Kohima is the Capital of Nagaland. So, every now and then business-men, contractors, politicians and government servants etc. from different parts of Nagaland have to go to Kohima for various purposes.

From the above bus services the earning of the State Transport Department in 1974-75 was Rs. 1,04,310.95 paise and that in 1975-76 was Rs. 1,86,541.50 paise.

Goods Service

Apart from the bus service of the State Government, private transport service is also run in the district. But it is not very regular. Such private carriers usually carry both goods and passengers. It plies mostly in the Wokha-Merapani road and Wokha-Kohima road. On this two routes there is no important place in respect of trade and commerce and so transport service is also very irregular.

Workshop Organisation

Wokha is a growing town. Since the formation of this new district, some departments have undergone a change and new developmental programmes and schemes have been undertaken. District level officers are yet to be posted in some departments. When all these things are practically implemented, there will be more vehicles and the need for workshop also will be greatly felt. But upto now the Government have not opened any workshop there. There are some private workshops but except small repair works, major works cannot be done there. However, it is expected that good workshops will be opened soon.

Railways and Air Line

The district has no direct railway connection. The approach railway stations for Wokha district are Furkating, Golaghat etc in Assam. For the whole Nagaland the most important railway linked place is Dimapur which is a Station of the North-East Frontier Railway (NFR) line. The other station is Naginimora of the same Railway. It is in Mon district and rather far from Wokha. The only air-field in Nagaland is situated in Dimapur. So, for Wokha district delivery of goods by train or air is taken from Dimapur.

Travellers and Tourist Facilities

At the beginning of this century there was only an Inspection Bungalow at Wokha. But at present there is a Circuit House there where high Government officials can stay. In some of the

headquarters of the administrative circles such as Bhandari, Aitepyong, Lotsu, Sanis, Sungro etc, so also at Baghty and Chukitong, there is either a Dak Bungalow or Inspection Bungalow.

In this district there are fifteen hotels where rice and tea etc are available, but lodging is available in only one of them. All these hotels are located in Wokha town, the district headquarter. None of these hotels is of any good standard. In all these hotels beef, pork and occasionally chicken are supplied. Dal, squash mastard leaf, beans and chutney of dry fish are the other curries available.

Post And Telegraph Communication

POSTAL SERVICE : In the beginning of his century there was an Extra Departmental Branch Office at Wokha. Mails from Mokokchung were brought by dak runners. Nowadays mail service has become quicker as it is carried by motor bus. At present there are 9 post offices in this district. Names of those are given in Appendix II.

The Nagaland Postal Division came into being only in 1969. Prior to 1963 the postal set up of the district was under the Jorhat Postal Division and thereafter it was placed under Manipur Nagaland Postal Division with the headquarter at Imphal. with a view to developing the postal activities rapidly, the State Government took up a scheme with the Government of India to establish an independent Division with a view to accelerate the means of progress in this under-developed State of Nagaland. Consequently the Nagaland Postal Division has been brought into existence with its headquarters at Kohima in the month of October 1969, and Wokha District is within the jurisdiction and supervision of Nagaland Postal Division at present. Since all the post offices are not earning their expenditure, the Government of Nagaland are paying Non-Refundable Contribution or N.R.C to the postal authority to make up the loss.

TELE-COMMUNICATION ; Till August 1970, the whole of Nagaland was under the administrative control of Dibrugarh Telegraph Division in charge of a Divisional Engineer. Later in September, 1970, Jorhat Division was created and Nagaland became a Sub-Division under it. Later, Nagaland was created a Division with

its headquarter in Dimapur in 1973. The present Telephone exchanges and Telegraph lines of the State of Nagaland have been placed under the administrative control of the new Nagaland Telegraphs Division.

Prior to 1946, S.D.O. (T) Jorhat was looking after the Telecommunication system of the then Naga Hills. As a result of the inception of another Sub-Divisional Office (Telegraphs), Nagaland had been under the bifurcating arrangements of both the Jorhat and Imphal Sub-Divisions, but Wokha had no telegraph line or telephone exchange that time.

Opening of a telephone exchange is very recent thing in this district and that is also at Wokha Town for local calls only. The Wokha Exchange is of 100-line capacity and upto March '77 it has given 56 connections.



APPENDIX I

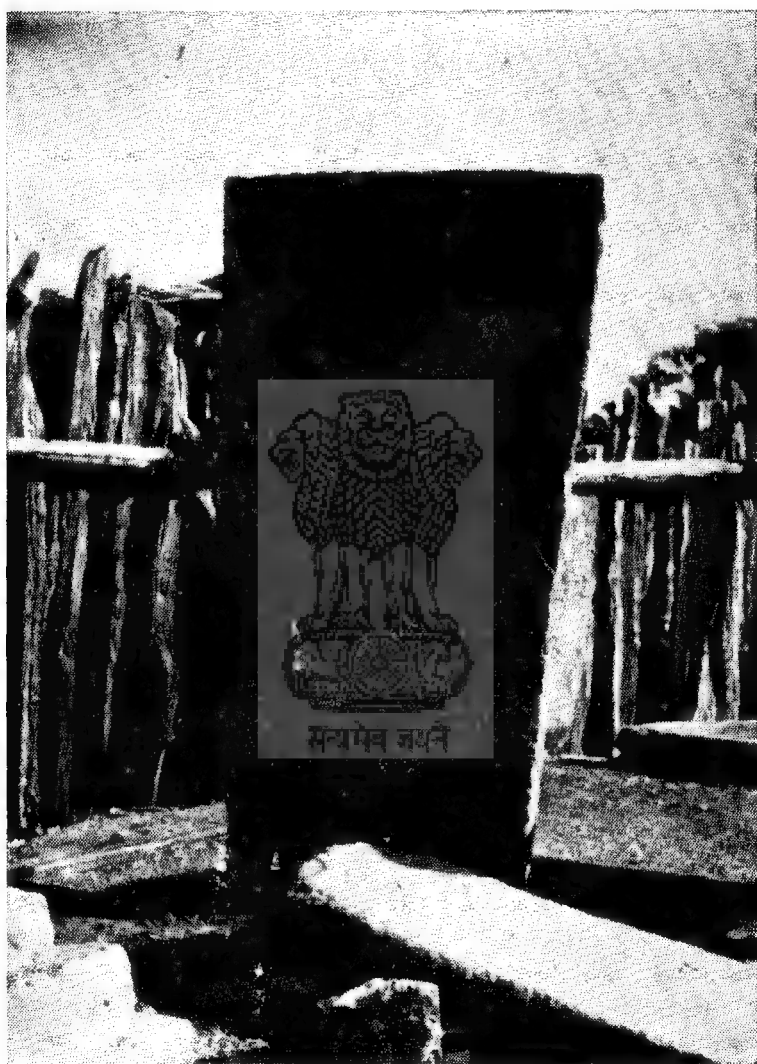
DETAILS OF ROAD IN WOKHA DISTRICT AS IT
WAS IN 1974-75¹

State Highway -	Surfaced -	7 kilometres
	Unsurfaced -	90 "
Major District Road -	Surfaced -	Nil
	Unsurfaced -	"
Other District Road -	Surfaced -	66 kilometres
	Unsurfaced -	4 "
Classified village Road	Surfaced -	Nil
	Unsurfaced -	129 Kilometres
Total road length -		196 kilometres.

1. Source. Statistical Handbook of Nagaland, 1974.



Wokha town from distance.



**A worshiping stone at Wokha village
(this was dragged and erected).**

APPENDIX II**NAMES OF POST OFFICES OF WOKHA DISTRICT ¹**

-
1. Wokha Town
 2. Englan
 3. Changsu (New)
 4. Chukitong
 5. Baghty
 6. Bhandari
 7. Aitepyong
 8. Sungro
 9. Sanis
-



1. Source : Statistical Handbook of Nagaland, 1975.

CHAPTER VIII

MISCELLANEOUS OCCUPATION

Occupation in General

The population of Wokha district according to 1971 Census¹ is 38,297. Of the total population about 80 percent of the people depend on agriculture for their livelihood and the rest are either government servants, businessmen or contractors. The entire population of cultivators are from rural areas as there is no urban population in this district². People engage themselves in cultivation during agricultural season. But during slack season many people engage themselves in some side-occupations. The cultivators are hard-working people. Everybody is a cultivator. Man and woman, young and old alike, work in the field and their life revolves round agriculture. They lived in this manner undisturbed till the last World War (1939-45). But after the war the economic trend of the then Naga Hills as well as the whole country brought a great change in the life of the people of this area also. Moreover the people who participated in the Second World War not only experienced it as a war but also as an adventure in pursuit of a better life. This war not only changed the economic trend of the land from cultivation to business, but also changed the outlook of the people. Still then, cultivation is the main occupation of the people.

The cultivators in the villages live on a routine like sort of a life. Every morning they generally get up as the cock crows and they take their morning meal before sunrise. By the time the rising sun shows its face in the eastern horizon people in batches are proceeding towards the field. Women-folk and the young boys and girls carry

1. District Census Handbook, Mokokchung District 1971.

2. Wokha, the only 'town' of this district is not a town according to census of 1971.

their mid-day ration and agricultural implements but menfolk take their daos only though they also carry other things when necessary. People start working in the field very early in the morning. If there is a good number of people working in a group then they cultivate the field chanting and singing traditional songs. They do sometimes crack jokes although they are mindful of their works. At noon everybody retires to the field-house for a break and they take their mid-day meal. Food is either brought from home cooked or is prepared in the field-house, for they generally keep utensils in the field-house to be used whenever necessary. Soon after partaking of their meal people resume their work again. Little children with babies or without, remain in the shed of the field-house. If there is an infant baby, grown up children generally look after them. As the evening approaches after working the whole day, they stop the day's work at about 4 or 5 p.m. depending on the distance of the field. While returning from the field, firewood, animal fodder etc are carried in baskets on their backs, and the babies are also carried either by grown up children on the back or by the mother on her breast if she carries any other load on the back.

People in general are cultivators, but there are some people, who besides cultivation, engage themselves in other vocations like black-smithy, carpentry, bamboo and cane works, masonry etc as side occupation. Women also engage themselves in weaving. In olden times people engaged themselves in weaving (for women), handicrafts and basket making etc not for sale but for their own needs. Very few people lived on these trades as their occupation. Nowadays the Government of Nagaland, through the Industries Department, is giving every assistance and encouragement for improving these crafts. But not many people have realised to make use of this opportunity due to lack of adequate incentives or due to ignorance. In every village, people make many articles out of cane and bamboo: Baskets of different sizes are made for carrying paddy, firewood, merchantise goods, water containers etc. Winnowing fan is also made of bamboo slits. For all the clothing requirements of a family, women weave loin cloth for men, chadar, handbags etc for both the sexes and mekhala (skirt) for women. Besides these, men make furniture (at least simple type) and other requirements of a house for the use of the family. Every household is capable of producing or making its own needs without depending on others. But this does not mean that they are very skillful in these works. Of course in

weaving, pertaining to women, there is an appreciable improvement in the designing of artistic motifs etc.

In Wokha district, Wokha is the only town which is yet to grow up to be regarded as an urban area. According to 1971 census it is inhabited by 4,023 people ¹ but scheduled tribe population is only 2,282 and the rest are floating people from outside who are in government service or have come for business. Local people living in the town are also engaged in service or business. Majority of the people in service are serving under the State Government in different departments. Of the different departments more people are working under D.C.'s establishment, Public Works Department, Education and Medical etc. A good number of people are working as clerks, teachers, interpreters (D.B.) etc. Besides, many are serving in uniform-service such as Civil Police, Armed Police and Assam Regiment. At present many young people are coming up and many of them are absorbed in gazetted posts in different departments. Of the various kinds of business, contract works under the Public Works Department of the Government of Nagaland is the most important. Next comes supply works. Some people are also engaged in shop-keeping and running hotel. There are also some people who are living on carpentry, masonry and daily-wage for their livelihood. Lotha people, like the rest of the Nagas, take plenty of meat and so there are some people who make their living on cattle business by bringing-in cattle from the plains of Assam and selling it at high price in the district, in the town as well as in the villages.

Category of Occupation

It has been mentioned earlier that about 80 percent of the people live on cultivation as their occupation. The rest are scattered in different vocations. Next to cultivation comes Government service and of all the Government services, the number of people working under the Education Department in Primary, Middle and High Schools and College is the biggest. According to 1971 census ¹ there were 65 Primary Schools in the District. The above figure does not include many private Schools. Thus in the year 1971, there were 65 Government Primary Schools which employ about

1. District Census Handbook, Mokokchung District, 1971.

2. Ibid.

four persons in each school on the average, and so there were 260 teachers. Then in 10 Middle English Schools, each employing about 10 persons on the average it comes to 100 persons. Again, there were 4 High Schools which employed about 120 persons (15 persons on the average). Thus in Primary, Middle and High Schools, 500 persons were employed as teachers and other staffs in 1971. The statistics shown here are just rough calculation and it does not include those people who are working in the private institutions. Also in the Education Department some more people, about a dozen, are working in the office of the Deputy Inspector of Schools at Wokha.

Next to Education Department come the employees of the Deputy Commissioner's establishment. It has Wokha as its head-quarter but the administration has its establishment run in all the six administrative circles. In the out-posts there are clerks, Do-Bhashis etc working under Extra-Assistant Commissioner, Circle Officer or Area Superintendent.

Then there are some other departments also like Public Works Department, Medical, Veterinary and Animal Housbandry, Electricity, Police etc where many people are employed.

Nowadays many Lothas are working in different departments not only in Wokha district but also in other districts as clerks, police, doctors, nurses etc.

It has become a matter of fact that people who could not pursue higher studies or are school-left-outs and drop-outs usually join in uniform-service or vehicle driving. There are many people employed in these professions. Some women are also doing weaving and knitting as profession, as well as many of them are working in offices as clerks.

Working Population

The census figure¹ of 1971 gives the total population of Wokha district as 38,297 of which 36,109 are scheduled tribe, that is mostly Lothas. Only Wokha town which has a population of 4,023 has more non-tribals; the scheduled tribe population

1. District Census Handbook, Mokokchung District, 1971.

being only 2282. Of the total population, 18,239 are workers and 19,355 are non-workers. Of the total workers, 8,884 are female. Out of the total of non-workers, 10,355 are male and 9,503 are female.

Details of the workers, category and circle-wise are given in the appendix.



APPENDIX 1

**CATEGORY WISE CIRCLE WISE DISTRIBUTION OF WORKERS OF
WOKHA DISTRICT AS PER 1971 CENSUS**

Sl. No.	Name of the circle	I				II				III				IV
		Cultivation				Agricultural Laboures				Working in Livestock, Forestry, Fishing, hunting, plantation and orchard etc.				Mining and Quarrying
		P	M	F	P	M	F	P	M	F	P	M	F	
1.	Wokha	7,634	3,077	4,557	128	117	11	16	16	—	—	—	—	
2.	Sanis	1,180	435	745	5	5	—	9	9	—	—	—	—	NIL
3.	Bhandari	2,312	1,034	1,278	—	—	—	8	8	—	—	—	—	
4.	Lotsu	962	395	567	—	—	—	—	—	—	—	—	—	
5.	Aitepyong	1,623	676	947	30	3	27	10	8	2	—	—	—	
6.	Sungro	1,732	641	1,091	3	3	—	1	1	—	—	—	—	
	Total	15,443	6,258	9,185	166	128	38	44	42	2	—	—	—	

X				
Sl. No.	Name of circle	P	Non-Workers	
			M	F
1.	Wokha	10,279	5,267	5,012
2.	Sanis	1,722	876	846
3.	Bhundari	2,510	1,340	1,170
4.	Loisu	1,161	631	530
5.	Aitepyong	2,352	1,240	1,113
6.	Sungro	1,933	1,001	932
Total		19,958	10,355	9,603
Total number of workers		=	18,239	
Male		=	8,884	
Female		=	9,355	
Total number of Non-workers		=	19,958	
Male		=	10,355	
Female		=	9,603	

CHAPTER IX

ECONOMIC TRENDS

Wokha was only a sub-division of Mokokchung till December, 1973, when it became a new district. In the last century Nagaland was also only a district of Assam known as Naga Hills District. Though a district of Assam, Naga Hills remained in isolation from the rest of the country. Several factors are attributed to this seclusion from outside influence, namely, lack of modern civilisation, road communication etc. But the most important reason of their isolation seems to be people's fear for exploitation by outsiders and also due to perpetual head-hunting raids carried out among themselves. Therefore, this area, so also the whole of Naga Hills, remained unaffected by the economic trend of Assam or any other neighbouring area.

Wokha district lies in the western part of Nagaland bordering the plains of Assam. Therefore, even when the whole of the then Naga Hills, remained in isolation, some people of this district carried on trade on barter system with the plains people exchanging their produce such as ginger, chilli, cotton, etc for clothes, salt, agricultural implements and utensils etc. But this kind of trading was never on a large scale affecting the economic trend of the area. It was only after coming in contact with the outside world through the British administration that this area, or for that matter the whole of Naga Hills, came under outside influence and was indirectly affected by the economic trend of Assam towards the close of 19th century. However, it was not felt much as the people were more or less self-sufficient and their dependence on plains market was only for certain things particularly salt. But nowadays due to influence of civilisation and standard of living of the people their requirements have become numerous and these are brought in from outside. So the economic trend of the country greatly affects this area also.

Though there was certain influence of the economic trend of the country towards the end of the last century it was felt only during the First World War (1914-18) and Second World War (1939-45). The economic condition of the people showed a change and there was great participation of the people in improvement of their living conditions and much enthusiasm for education. There was a complete transformation in the lives of the people giving away old habits and customs yielding to new things of modern influence.

In the past generation people solely depended on agriculture for their livelihood. They had no other means to adopt for their sustenance. But gradually after the rapid changes brought in as a result of contact with outside world and the effect of the economic trend of the country, the people had found various means of earning other than agriculture. During the two great wars many people earned wage as labourers, guides, interpreters etc. Some young people joined in military service also. There was great demand for building materials for construction of houses and roads which were promptly supplied by the local people as it became a source of earning profit. Men were also readily available as the wage was quite high. It was the time when some people became very rich by dint of hard labour as well as their active participation and intelligence.

The Lotha people, like the rest of the Nagas, not only made a good earning and profit in terms of cash, but they gained tremendous experience by participating in modern war efforts and all its course of events and its effect too. And for those people who went to France (in 1914-18) as labour force it had been a thrilling experience in a dreamland for they had never known that the kind of world and civilisation ever existed. But it was real and their children had gone there and going too, in our time. The two great World Wars brought the people in greater contact with the outside world and that was the beginning of new era in the lives of the people and their outlook. The mainstream of economic trend of the country from that time directly affected the economic trend of the Wokha area also.

After the Second World War people who have gained experience in new jobs did not like to go back to tilling the land again. Therefore, they took to new professions like business, contract works etc and for those who had acquired education they served as teachers in the Schools or held Government jobs. It is true that the importance and

value of money greatly increased during the First and Second World Wars. But the circulation of money was not much till the creation of Nagaland as a State.

In 1957 Naga Hills Tuensang Area was formed and by its formation certain developmental works were taken up. Later, Nagaland was declared a State in December, 1963. It opened up great opportunities to the people for participating in the developmental works such as road and bridge construction, house building etc as well as establishment of many departments for expansion of administrative organs to all the areas of the State. There was an all-round activity, and changes were observed in agriculture, economic trend, standard of living and education. Many privately organised business sprang up and it greatly contributed in keeping up the balance of economic trend of the area. In spite of the increased economic activities, agriculture is still the main occupation of the people. About 80 percent of total population depend on it but it is undertaken side by side with other vocations such as carpentry, crafts, blacksmithy, masonry and weaving etc.

LIVELIHOOD PATTERN

It is generally observed that the living conditions of the people have greatly improved in the recent years due to circulation of money, influence of modern civilisation and education. Even the farmers live on better living conditions unlike their backward brethren in the interior areas. Many people who have entered into government service or contract works, business, supply works etc live a better life than the cultivators. But compared to the population of cultivators the people in other vocations are very few. About 80 percent of the people are still cultivators and cultivation is the main source for their livelihood. It is true that even those people who are gainfully employed in Government service or engaged in business and other vocations, cultivate the land though they are not fully dependent on it like the cultivators. These people hire labourers on daily wage for cultivating the land. People living in the towns or township also cultivate land by hiring labourers on daily wage basis.

The people who completely depend on agriculture are fully engaged in cultivation during its season till the harvest is over. During agricultural slack seasons they do some side works like petty

business, contract works or handicrafts. They also undertake corporate hunting expeditions and community fishing. During these occasions the village is full of activities and it is interesting to see the whole community wholly engaged in various activities connected with it.

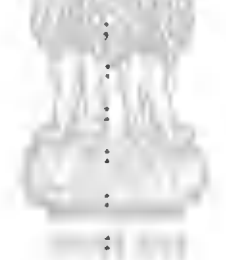
House-hold industry such as carpentry, smithy, handicrafts and weaving (for women) etc are all undertaken by everyone. But all this activity comes to an end as soon as the agricultural season starts, because their economy is primarily an agricultural economy. The census figure of 1971 shows that the total population of Wokha district is 38,297. Of this population 18,239 are working population of all the age groups together (break up not available). That means 47% of the population are workers. Again of the total number of workers, 8884 are male and 9355 are female. So the approximate ratio of female working population with men is about 100 : 95. (Details are given in the appendix at Chapter VIII showing the number of workers in various vocations

Wokha district is still lacking in industrial development of any sort though there is scope for establishing small scale industry. Excepting a small project of Pineapple Fibre Plant at Baghty there is no other industry. It is expected that some people will get direct employment there in the project as well as indirect employment as the pineapple growers. Most of the workers are land-based-cultivators or labourers. Next comes government service holders and businessmen. Of the government service the highest employment is provided by the Education Department of the State in the form of Primary, Middle and High School teachers. It is estimated according to 1971 census that about 600 people were employed in the said institutions excluding those people working in private institutions. At present, that is 1977, the number has increased much because education department has established some more schools.

PRICES

It has been stated that Wokha district, so also the whole of Nagaland, was practically isolated from the outside influence and the economic activities of the neighbouring areas. This condition was prevalent even during the British administration. Lack of road communication was one of the main hindrances though people also actually were not much interested in establishing contact with the outsiders. As a result, trade did not get

much impetus. Added to this, there was no local market also in the past. Moreover, whatever amount of trade was there between the people of Wokha district and the plains people of Assam was on barter system. They bartered their produce such as ginger, chilli, cotton etc in exchange of salt, dried fish, blankets, tools and implements etc. However, during this period there was no price system in term of money as transactions were made on barter system. This system continued till the advent of British administration when money was put into circulation in this area. From the time money was put to circulation the old barter system also vanished and the price of commodities sold or purchased was determined in terms of cash and not in kind. A record of price list given by one anonymous English traveller as was in the middle of the last century for a place in the then Naga Hills District which was then under Assam may be cited for Wokha district which was a part of the district of Naga Hills,



1 Cow	:	Rs 6 to Rs 10
1 Pig	:	Rs 3
1 Dog	:	4 annas
1 Chicken	:	2 annas
1 Shield	:	4 annas to one rupee
1 Basket of paddy	:	Re 1
1 Piece of cloth	:	4 annas to one rupee
1 Spear	:	8 annas to Rs 3
2 to 4 seers of salt	:	Re 1

In the last century prices of essential commodities remained unaffected and showed stability at reasonable rates. But after the First World War prices of commodities slowly rose up and it affected this district also. Again, it has further shot up still higher during the Second World War. It was an unprecedented price rise not only for this region nor India, but for the whole world. This upward trend continued even after the Second World War because every country that joined the war had suffered great loss financially and materially and there was a great circulation of money. The economic condition of many countries was badly affected and it took many years to bring stability. Wokha district was not directly affected as the war was not fought there, but the

economic instability of the country and the price hike of essential commodities in other areas greatly affected this area indirectly. Commodities for this district had to be brought from places like Jorhat and Golaghat in Assam. Therefore, prices of commodities were determined at a little more than the prices at those places. After the Second World War some people took keen interest in business by selling clothes and essential commodities in the villageges. They used to buy the goods in bulk from Assam and sell it in the rural areas thereby getting much profit. Gradually as more people joined this trade of profit there arose competition among the businessmen and as a result, prices of commodities came down. That was the beginning of economic activity and trade competition among the bunessmen. It was also the first time for the common people's participation and realisation of the economic growth and its effects on their living.

It was after Nagaland became a State in 1963 that the economic growth of this region began to be accelerated. There was full-swing of developmental works such as house-construction, road and bridge construction etc. This enabled the businessmen and labourers alike to participate earnestly and thus earning great profit. Trade activities also began to increase rapidly as there grew more demand for building materials and consumable goods and commodities. Money circulation began to increase so rapidly that price of essential commodities rose very high and profiteering began to increase simultaneously. But, in order to check this price rise and profiteering, and also for ensuring that essential commodities like rice, sugar, salt, kerosene etc are available to consumers at fair price, Government keeps constant watch. In order to check the price of essential commodities, the Government has from time to time passed some orders, to keep the price of consumable articles under control. The most important orders and Acts are the following :

1. The Nagaland Foodgrains (Declaration of stocks) Order, 1965.
2. The Nagaland Sugar (Dealers Licensing) Order, 1966.
3. The Nagaland Oil seeds & Oil (Price control and Licensing) Order, 1966.

4. Foodgrain (Procurement and Distribution) Order, 1966.
5. Foodgrains (Dealers Licensing) Order, 1966.
6. Essential Articles (Fixation of Marginal Profits) Order, 1966.
7. The Nagaland Petroleum, Diesel and Kerosene oil (Reserved Stocks) order, 1966.
8. The Nagaland Finance (Sales Tax) Act 1967.

The prices of different articles at Wokha Town are a bit higher than in the plains of Assam where from most of the articles come via Kohima. Moreover the rate of profit is higher and so the prices are higher than it otherwise should have been.

However, the approximate prices of different articles of daily need as found in Wokha Town in May 1977 are given below.

1. Rice, per kg.	:	Rs. 2.00 to Rs. 3.00
2. Atta, per kg	:	Rs. 1.60 to Rs. 1.80
3. Ms dal, per kg	:	Rs. 3.20 to Rs. 3.50
4. Mustard oil, per ltr	:	Rs. 10.50 to Rs. 11.00
5. Sugar, per kg	:	Rs. 5.00 to Rs. 5.50
6. Salt, per kg	:	Rs. 00.50 to Rs. 00.60
7. Tea, per kg (loose)	:	Rs. 24.00 to Rs. 28.00
8. Egg, per pair	:	Rs. 1.20 to Rs. 1.30
9. Kerosene oil per ltr	:	Rs. 1.30 to Rs. 1.50
10. Fish :		
Rahu and Katla per kg	:	Rs. 14.00 to Rs. 16.00
Magur and Singi per kg	:	Rs. 14.00 to Rs. 16.00
Others, per kg	:	Rs. 10.00 to Rs. 12.00
11. Meat :		
Fowl, live weight per kg.	:	Rs. 10.00 to Rs. 12.00
Beef, per kg	:	Rs. 3.00 to Rs. 4.00
Mutton, per kg	:	Rs. 12.00 to Rs. 15.00
Pork, per kg	:	Rs. 8.00 to Rs. 9.00
12. Vegetable, different variety, per kg	:	Rs. 1.50 to Rs. 5.00

The yearly average retail prices of the State as a whole, for 1970 to 1974, as quoted by the Directorate of Economics and Statistics, Nagaland in Statistical Hand book of Nagaland, 1974, are given in Appendix.

Wages

In old times wages were not paid in cash but in kind only. Moreover, wages were not given because, generally labourers or cultivators used to help each other on reciprocal basis. This was not only prevalent in olden times but nowadays also it is practised in the villages.

With the growing number of people working in different vocations there is a marked scarcity of labourers. Therefore, there is a great demand for labourers and so many labourers have come from outside the State.

It is the general trend that with the increase in price index of essential commodities demand for increase in wages also comes. Thus the general economic trend of the region correspondingly determines the wages of the labourers also. In the first decade of this century the average wage of a day labourer was 4 annas per day. But after the Second World War there was a sharp rise in the prices of commodities as well as wage of labourers. Price index as well as wage kept an upward trend and it again shot up after Nagaland became full-fledged State in 1963, for its many developmental works such as construction of roads, bridges, Government houses etc. Thus labourers flocked themselves to these profitable works under the contractors and it became very difficult to get labourers for private works.

For any kind of work, labourers earn, nowadays, cash wages only. At present (1977) the daily wage of an agricultural labourer varies from Rs 6 to Rs 10 depending on the skill of the labourer. For agricultural operations the wage of men is generally Rs. 10 but women gets Rs 6 to Rs 8 only. Wage for house building is Rs 8 to Rs 10 for unskilled labourers. But for skilled labourers, it varies from Rs 15 to Rs 20 per day. Skilled labourers engaged in carpentry, masonry etc also get Rs 15 to Rs 20 per day on average. The average daily wage of an unskilled labourer for carpentry, masonry, earth-cutting, breaking up stone chips etc is Rs 10 to Rs 15 per day. But labourers engaged in a piece of work on the basis of contract for an agreed amount, earn as much as Rs 20 to Rs 30 per day on the average. Such profitable works are however available only in developmental works under the contractors for Government works.



A pig, Wokha



Wokha Bus station.

Standard of Living

Generally the standard of living of the people refers to the economic condition, mode of dwelling, diet and dress etc of the people. Obviously the standard of living therefore, denotes the present way of living of an individual or a family. But the standard of living of the people varies from one family to another, so are their necessities, luxuries and comforts.

In the beginning of this century the standard of living of all the people was more or less same because rich people were negligibly few. But it was after the Second World War that changes have taken place in multifarious ways and the standard of living of the people also began to differ according to the economic condition and status of the people. Rapid developmental works after the creation of Nagaland as a State in 1963 has also brought tremendous change in the economy of the State and so this area also. It affected the lives of the people greatly and the disparity between the rich and poor began to emerge.

The total population of Wokha district is 38,297 according to 1971 census. Of the total, the population of Wokha town is 4,023. But the remaining 34,274 people live in the villages and few outposts. The rural population may be classified into three categories according to their standard of living. Of the three categories the cultivators come in the first place, secondly the cultivators who substitute their income by other sources, then lastly the businessmen and Government servants under the State Government of Nagaland.

The cultivators are entirely dependent on cultivation for their livelihood and they constitute about 80 percent of the total population. They live in the villages and lead a very simple life unlike those living in the towns. They are generally poor but not below poverty line, because on the average, they are self-sufficient of the basic requirements of a family such as food, clothing, housing, and other needs. A Lotha family may not supply or sell their produce to others but is able to maintain the family for their subsistence. Therefore they live a better life than their counterparts in the rest of India. This has been possible because they have sufficient land for cultivation and everyone is employed in productive activities. There is no beggar nor any landless labourer. Above all, it may be

mentioned that every cultivator is a free man and is free from exploitation¹. These factors facilitate cultivators to maintain their own economy. But it is observed that due to lack of competition for marketing the cultivators do not introduce modern method of farming and are still resorting to old method. This is a major drawback as to why production is less and is still not improving in this region²

The cultivators live in thatch houses. Generally half of the floor of the room is plastered with mud where lies the oven for cooking purpose. Members of the family as well as visitors generally sit round the fireplace. There is another room on an elevated platform of about 1 to 2 feet height and the floor is made of bamboo mats. The walls are also made of bamboo-mat. Then there is a front porch where pounding table, firewood and other articles are kept. Attached to every house there is an elevated bamboo platform where clothes are spread for drying and people also bask in the sunshine. In the past dress of the people was very simple. Men used to wear traditional loin cloth and coarse home-woven chadar. But nowadays due to modern civilisation tremendous changes have taken place in every field—living of the people, dress and diet—all have changed. As a result even the cultivators now wear shorts, shirts, banian and canvas shoes etc. Women generally wear traditional mekhala (skirt) and chadar these days. However, mill-made chadar, skirt, blouse etc are also worn simultaneously. They also wear traditional earring, bangles, necklace etc. Unlike the second and third category, women of the first category, that is cultivators, generally are very simple and do not use cosmetic make-ups.

Young people and school going children wear modern clothes—both shorts and trousers, shirts, shoes, etc and skirts and blouses for girls. The cultivators lead a very simple and unsophisticated life. In their houses they keep some wooden boxes and benches. But they don't generally have any furniture except some wooden seats to sit on. In olden times people used to sleep on big

1. In other parts of India cultivators are generally exploited by the landlords. But contrary to that, Nagas do not have landlords. Every individual has landed property, though the land is possessed collectively with one's own clan or a number of families.
2. Probably improved method of tilling cannot be introduced in Jhum cultivation or even in terrace, but manuring and other scientific processes can be applied.

wooden planks or on bamboo machang. But nowadays these have been substituted by wooden bedsteads though of simple type. Farmers do not have sufficient clothes to wear but blankets are used by everyone though not quilts. In the past days cooking utensils were also mostly earthen pots but it has been replaced by aluminium ones. Both aluminium dishes and wooden platters are used for dining plates. Rice is their staple food, as is for the entire Nagas. They also take plenty of meat especially pork and beef. Rice and curry are prepared separately. Lothas are noted for taking plenty of chilli and bamboo shoot. People generally have sufficient paddy for their needs but some people, who are the poorest of this group, do not have sufficient paddy for the year and so they borrow from the rich people and it is paid back after the harvest with interest or sometimes without, depending on relationship between the two parties.

People of the second group are those who have got other sources of income besides cultivation. They not only cultivate land but do some business, contract works or such other works of profit. Besides, many are working in Government service as teachers, Carpentry Instructors, Weaving Instructors, Dobhasis etc, or in some industry such as carpentry, smithy and weaving and knitting (for women). They generally live in the village itself but they carry on cultivation with other business. Their living standard and financial position is therefore better than the first group since they have other sources of income. Though they also live in the village yet they live in improved house even if it is thatched roof. The wall is either bamboo-mat or wooden plank. Many people of this group have tin-roofed houses. They have got separate sleeping room, bath room and latrine. Kitchen is attached with the main house or sometimes separate also. They also have got furniture such as chairs, sitting stools, table, mora (cane stool) and almirah etc in the house. They sleep on wooden bedsteads and have got sufficient clothes. Their dress consists of all kinds of modern textiles. Men dress in both shorts, sweaters and coats. Women wear blouse, brassiers, petticoat, maxi. shawl (chaddar) and skirt, (mekhala) of both traditional and modern types. Their diet is also better than that of the common cultivators.

Finally there are the Government servants, businessmen and contractors who fall under the third category. This group of people

generally depend on their cash income or earning. So, very few people do cultivation. The Government servants of all status have permanent source of income, that is their monthly salary. Therefore their living is very secure. Contractors and businessmen of higher grade are also secure in their earning like those of the people working in Government service. But it has been observed that many businessmen and contractors of second grade often suffer very badly even to maintain themselves for sustenance when their business or contract work does not pay them good profit. It means, they do not have sufficient amount to pay off their debts and balance to run the family for sometime till one secures another assignment. People of this group, however, live a much better and comfortable life than the other two groups. Generally, they have got hill-type building with CGI sheet roof and plank walls. And many have got RCC building also with brick walls and RCC roof. The houses have got all modern furniture and amenities. There is either separate or attached bathroom and latrine. Sanitary latrine is also used. There are a few sleeping rooms for the family, separate room for guests, a sitting room and a dining room etc. The kitchen is either separate or attached to the house. Cooking utensils are all aluminium. Stoves, pressure cookers etc are also used. Their diet also consists of many items of delicacies.

Rich people or person of status in Government service live so comfortably that they can afford cars, radiograms etc. Radio is found in almost every house. Every house is electrified and has water supply too when it is available. Their standard of living and diet are expensive, so is their dress also. Many people of this category have adopted themselves to western dress. Men wear trousers, shirts, sweaters, jackets, coats etc. Women wear varieties of dresses such as petticoat, skirt, blouse, maxi, jackets etc of modern types and traditional skirt (mekhala) and shawls (chadar) etc.

Among the youth and especially those who are living in the towns, both sexes, are generally fashion craze and so they wear latest fashions of every kind. Girls wear trousers with ease and unlike past days parents also do not object to it as it has become the social pattern of the generation.

Average Monthly Expenditure

Before the introduction of Christianity and the advent of British administration people were living a very simple life. Their housing, diet and general living were poor and not so healthy from hygienic point of view. However, they thus existed for centuries being away from outside influence.

It was only after coming in contact with modern civilization and the two world wars that the Lothas, so also rest of the Nagas, began to search for education and better living, materially as well as intellectually and spiritually.

With the rapid change in economic trend of the State and the standard of living of the people, average consumption of the people has increased tremendously in recent years. But consumption and expenditure vary according to the income of the family. In Naga society every family is an independent unit consisting of the husband, wife and the children. In the lowest income group a family generally consists of as much as six to eight persons on the average. In such a family there are at least two or three school going children, at least upto Middle School level. Therefore, the average monthly expenditure of this group is about Rs. 400—500.

The family of middle income group normally consists of six to eight persons. Children of this group study upto High School or even College. So the average monthly expenditure comes much higher than the lower income group. Their expenditure varies from Rs. 500 to Rs. 1000 per month.

The family of higher income group generally consists of six persons on the average. Their number of family member is less than the other groups but their living standard and requirements are far greater. So their expenditure is much higher than that of the other groups. They live on well furnished houses, take good diet, dress expensively and use motor cars, radio and radiograms, and other luxurious things. Moreover children are sent to the best schools in the locality; and those who are sent outside for education require a big amount every month. It is estimated that the monthly expenditure of these families is between Rs. 1000/- to Rs. 2000/-.

Approximate monthly family expenditure shown in Tabular form

Item	Amount in Rupees	Percentage to total expenditure.
A— Lower Income Group		
1. Food items	300	60
2. Clothing	60	12
3. Medical	20	4
4. Recreation	20	4
5. Education	100	20
Total	500	100
B— Middle Income Group		
1. Food items	400	40
2. Clothing	150	15
3. Medical	100	10
4. Recreation	50	5
5. Education	300	30
Total	1000	100
C— Higher Income Group		
1. Food items	700	35
2. Clothing	300	15
3. Medical	100	5
4. Recreation	100	5
5. Education	500	25
6. Liquors, parties and presents	300	15
Total	2000	100

It may be noted that there is no Cinema Hall or Theatre Hall or any such thing in this district and therefore there is no

scope of going to cinema or the like in this district. Therefore the term Recreation here included outings and picnics etc as well as going to cinema etc outside the district. In groups A and B Recreation includes drinks also—often rice-beer.

Employment

Some years back there was no problem of unemployment in this region. But Lotha youths in recent years have taken a leap forward in education and have come up overwhelmingly posing a threat to employment position. This is evident by the fact that every year many Lotha youths receive graduate and post-graduate degrees and they swarm round Kohima¹ seeking employment.

The State Government of Nagaland, in order to provide employment opportunities, has opened up an Employment Exchange at Kohima and another at Mokokchung under the charge of Regional Employment Officer in each place. Wokha District was formerly a Sub-division of Mokokchung District and was created a District only in December, 1973. Therefore, Wokha district is still under the jurisdiction of Employment Exchange of Mokokchung. People of Wokha district seeking employment are to register their names and qualifications in the office of the Employment Exchange at Mokokchung or at Kohima.


1. It is here in Kohima, the capital of Nagaland, that Nagaland Public Service Commission is situated. Moreover, job seekers usually go there because it is the headquarter of all the Departments, and job opportunities are quickly known and interviews are also mostly conducted there,

APPENDIX

YEARLY AVERAGE RETAIL PRICE OF ESSENTIAL
COMMODITIES IN THE STATE.¹

Commodities	Unit	Yearly average for						
		1970	1971	1972	1973	1974		
1.	2	3	4	5	6	7		
1. Rice	Kg.	1.70	1.70	1.70	1.98	3.16		
2. Atta	"	1.35	1.53	1.48	1.81	2.43		
3. Arahar dal	"	2.05	2.18	2.48	2.77	3.38		
4. Masur dal	"	1.90	2.06	2.50	2.58	3.08		
5. Salt	"	0.50	0.58	1.04	0.58	0.88		
6. Chilli	"	7.20	7.23	6.79	6.83	9.79		
7. Haldi	"	7.30	6.97	5.89	5.99	7.30		
8. Jira	"	7.50	7.17	6.80	7.88	13.11		
9. Potato	"	1.35	1.39	1.37	1.42	1.88		

Source : Directorate of Economics and Statistics as quoted in the Statistical Handbook of Nagaland, 1974, P-277.



10. Onion	...	"	1.30	1.26	1.37	1.47	1.93
11. Cabbage	...	"	1.35	1.26	1.67	1.48	1.95
12. M. Oil	...	Litre	5.85	6.41	6.23	7.62	11.35
13. Vanaspati	...	Kg.	7.45	7.64	7.92	9.37	12.55
14. Fish	...	"	7.20	6.89	7.54	8.43	10.07
15. Pork	...	"	5.90	6.03	6.23	6.52	7.91
16. Beef	...	"	2.55	2.31	2.48	2.63	3.04
17. Mutton	...	"	7.45	7.65	7.78	7.42	8.30
18. Eggs	...	Per	0.75	0.72	0.75	0.86	0.98
19. Milk	...	Litre	1.80	1.51	1.78	1.81	2.17
20. Sugar	...	Kg.	2.35	3.73	3.62	3.98	4.47
21. Gur	...	"	1.70	1.72	2.12	2.51	2.84
22. Tea leaf	...	"	7.80	8.59	8.90	8.57	11.07
23. Kerosene	...	Litre	1.05	1.02	1.01	1.09	1.67
24. Match	...	Box	0.10	0.10	0.10	0.10	0.15

CHAPTER X

GENERAL ADMINISTRATION

Historical Background

During the British India rule, the present state of Nagaland was only a district of Assam Province. It was then known as Naga Hills. In 1866, Naga Hills district was created with Samaguting (present Chumukedima) as its headquarter. Then, after conducting a series of exploration expedition in Lotha area a new Sub-Division was created at Wokha in 1876. And in fact the district headquarter was shifted there from Samaguting. Later, in order to bring more areas under the administration and to maintain an effective control over the unadministered areas, especially the aggressive trans-Dikhu areas, the British Government shifted the Sub-Divisional headquarter from Wokha to Mokokchung in 1889. The headquarter of the Naga Hills District was also shifted from Wokha to Kohima, the present capital of Nagaland, in 1878.

In 1957 the Tuensang Frontier Division, which was earlier separated from Naga Hills and merged with North East Frontier Agency, was separated from it and added to Naga Hills. The new unit of administration was named as Naga Hills Tuensang Area or NHTA, and NHTA was divided into three districts namely, Kohima, Mokokchung and Tuensang. And so Mokokchung was created a district and Wokha remained a sub-division and continued as such till 1973, when in December that year Nagaland was divided into seven districts such as Kohima, Mokokchung, Tuensang, Phek, Wokha, Zunheboto and Mon. Thus Wokha became a district in 1973.

Administration was not an easy task at the beginning (last quarter of 19th Century) because this region was in a state of constant head-hunting and internecine feuds among the villages or with other tribes. These people also frequently conducted raids in the plains. The early part of British administration was therefore,

confined in preventing these bloody practices and they partially succeeded in doing so. However, it remained a problem due to continued hostility of some aggressive villages. Gradually the Nagas and so the Lothas also submitted to the British administration when they realised the good intention of the latter in bringing them to civilization and peaceful life. They began to bring forth their disputes and other issues to the administration for settlement, and they virtually came under its control. The people gave up head-hunting and raids, and their restlessness and insecurity of life at last found permanent peace and protection at the hands of the administration.

Early Administration

Naga Hills District was under the administration of a Deputy Commissioner. He was all in all in the administration of the district, and as well as all-in-all in the administration of law and order. Under him there was a Sub-Divisional Officer who, though under the direct control of the Deputy Commissioner, held judicial and administrative powers. Collection of taxes was his responsibility. He used to hear cases from the people and give judgement. But the more serious matters were referred to the Deputy Commissioner. Over and above his normal duties for maintenance of law and order and administration of justice, the SDO used to initiate matters and forward important proposals to the Deputy Commissioner. He frequently used to tour the Sub-Division as well as unadministered areas and also accompany the Deputy Commissioner whenever a tour is undertaken by the latter. The SDO used to have good links with the people through a body of interpreters known as Dobhasis (D. Bs) whose duty was to interpret the language of the officer to the people and vice-versa, as well as to interpret the local customary laws and customs correctly. In course of time Dobhasis' court came into being and the D. Bs used to try petty cases according to customary laws. The SDO was not only assisted by the Dobhasis but also by the Gaon Burras (G. Bs) and village chiefs for their respective villages. That enabled the SDO to serve the Administration of the entire area covering right from the headquarter to the village units, smoothly.

Present Administration

Formerly the Deputy Commissioner was concerned with the maintenance of law and order, administration of justice, exploration of unadministared areas and bringing them under the control of the Government. But later on he had the duty of supervising other activities as well which consists mainly of Departments such as Education, Medical, Agricu'ture, P. W. D. etc. But after the creation of state of Nagaland there was the need of speedy developmental works. Therefore, considering the burden of the Deputy Commissioner, different departments in the district were placed under respective departmental heads and the Deputy Commissioner was much reileved of the heavy burden he had been shouldering for a long time. At present the different departments are under the direct control of their State authorities and they carry on their duties according to its direction. However, the Deputy Commissioner being the head of the district, advises different departments to initiate certain proposals in the interest of the public and for the sake of better administration and development. All the departments therefore, co-ordinate and co-operate with the Deputy Commissioner and his administration.

Powers And Functions Of The Deputy Commissioner

The Deputy Commissioner is the head of the district administration. He combines in himself the functions of the District Magistrate as well as the Collector of Revenue. He is responsible for the maintenance of law and order and so controls the activities of the district police force. For developmental works also he is the controlling officer of Block Development Officers of the district. He is the appointing authority and controlling officer of his staff at the headquarter as well as in other administrative centres but not the gazetted officers who though under his control are appointed by the State Government. He also acts as the District Treasury Officer and so controls and supervises all the transactions within the district on behalf of the Government. This responsibility he discharges through the Treasury Officer at Wokha ¹.

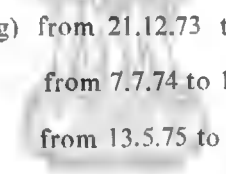
1. At present (June 1977) there is only one Treasury in this district, and it is in Wokha.

The Deputy Commissioner also looks after public welfare and such works which do not come under any department, such as natural calamity, and others like relief measures, supply of essential commodities, rehabilitation, registration of documents etc,

Besides other functions, he also acts as the Superintendent of Jails as well as Chairman of District Development Committee which consists of the heads of the departments in the district. This committee looks into the needs of various departments and thus ensures maximum co-ordination.

The Deputy Commissioner is vested with the powers of a sessions judge who is competent to pass sentence of life imprisonment as well as death sentence, in criminal cases. But the sentence of death is executed only when it is approved by the High Court.

Sine the inception of this district in December 1973 following were the Deputy Commissioners at Wokha.

- 
- (1) B. Kumar (officiating) from 21.12.73 to 6.7.74
 - (2) Abong Imlong from 7.7.74 to 12.5.75
 - (3) Imkongmar from 13.5.75 to 24.8.76
 - (4) K. M. Chadha from 25.8.76 to

POWERS AND FUNCTIONS OF SDOs, EACs, COs, DBs, and GBs.

The Sub Divisional Officer (SDO)

1. Supervision of administrative Circles.
2. Control of prices of commodities in the local market.
3. Issuing shop permit.
4. Presiding over the Area Council in Sadar area.
5. General supervision of various branches in the absence of the Deputy Commissioner,

The S. D. O is vested with class I magistrial powers

Extra Assistant Commissioner (EAC)

1. He is drawing and disbursing Officer in DC's Office.
2. He tries cases according to his powers
(He is vested with Class I magistrial powers).
3. He maintains office security and looks in to welfare of the staff.
4. He supervises Arms and Ammunitions.
5. He renews the Innerline permit.
6. He supervises the Area Councils.
7. He supervises Loans.
8. He looks into land records and settlement.

Circle Officer (CO)

He is responsible for maintaining rules and procedures during the visit of any high officials and looks into his tour and other facilities. He also looks after the general arrangement of the office and the staff, and supervises works in his own circle.

Do-Bhasi (DB)

The DBs have got Court and they deal with customary laws and cases relating to that. They also interpret the language of the local people to the administrative officers in broken Assamese and vice-versa.

Gaon-Burra (GB)

The GBs are responsible for the overall village administration. They are assisted in their works by the village elders. Any administrator going to the village will first meet the GBs and then get the works done through them.

In the headquarter the Deputy Commissioner is assisted by the Sub-Divisional Officer, Extra Assistant Commissioner and a

Circle Officer. DC's Office is run by a number of other staff such as Head Assistant, Peshkar, UDAs, LDAs, and servel class IV staffs. The D C has his Political Assistant, as well as a stenographer working with him,

Administration Of Different Areas

Wokha district has got only one Sub-division (Sadar) that is, Wokha, and the district is divided into 8 administrative units including Wokha Sadar. Each of the administrative units or circles is placed under one SDO (in the Sadar), or Extra Assistant Commissioner (EAC), or Circle Officer (CO), or Area Superintendent (AS). They all administer their respective areas on behalf of the Deputy Commissioner, and are under his control.

The administrative Officers in the Circles have got the same duties and functions in respect of his area as the DC has got for the whole district. Following are the administrative circles and the Officers incharge thereof.

1. Wokha (Sadar)	Sub-Divisional Officer
2. Bhandari	Extra Assistant Commissioner
3. Baghty	Circle Officer
4. Lotsu	Circle Officer
5. Aitepyong	Circle Officer
6. Sungro	Circle Officer
7. Chukitong	Circle Officer
8. Ralan	Area Superintendent

DISTRICT OFFICES AND OFFICERS

There are several departments functioning in the district. Following is the list of the departments and District Officers looking after the respective departments of Wokha district at present (1977) from Wokha itself, Mokokchung or Kohima,

1. Police	Sub-Divisional Polic Officer.
2. Public Works Department	Executive Engineer.

3. Public Health Engineering	Sub-Divisional Officer.
4. Forest	Divisional Forest Officer, Mokokchung
5. Agriculture	District Agricultural Officer
6. Industries	District Industries Officer
7. Small Marginal Farmers Development Agency	Deputy Project Officer, Mokokchung
8. Information Publicity and Tourism	Sub-Divisional Information Officer
9. Fishery	District Fishery Officer, Mokokchung
10. State Transport	Station Superintendent
11. Workshop Organisation	Mechanic
12. Education	Inspector of Schools, Mokokchung
13. Medical	Civil Surgeon, Mokokchung
14. Town Planning	Divisional Town Planner, Mokokchung
15. Statistics	Statistical Sub-Inspector
16. Taxes	Inspector of Taxes under Superintendent of taxes, Kohima.
17. Co-operative	Assistant Registrar of Co-operative
18. Veterinary and Animal Husbandary	Assistant Veterinary Surgeon I
19. Sports	District Sports Officer, Mokokchung
20. Electricity	Sub-Divisional Officer
21. Soil Conservation	Sub-Divisional Officer, Soil Conservation
22. Jail	Assistant Jailor
23. Supply	Inspector of Supply

NAME OF CENTRAL OFFICES IN WOKHA

- | | |
|------------------------------------|---|
| 1. Subordinate Intelligence Bureau | Assistant Central Intelligence Officer II (A.C.I.O.) |
| 2. Post and telegraph | Postmaster, Sub-Post Office, Wokha |
| 3. State Bank of India | Branch Manager, S B I Wokha |
| 4. Tele Communication | Junior Engineer, Telegraphs, Mokokchung (for the telephone exchange of Wokha) |

APPENDIX

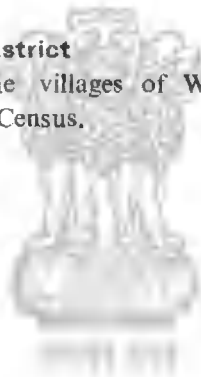
Villages under Wokha District

Below are given the villages of Wokha district Circlewise.
Here the Circle means Census.

Circle of 1971 Census.

Circle : WOKHA

1. Changsu (New)
2. Changsu (Old)
3. Chukitong
4. Elumyo
5. Englan
6. Humtso
7. Koio
8. Longla
9. Longsa
10. Longsachung
11. Mongya
12. Niroyo
13. N. Longidang



14. Nungying
15. Phiro
16. Pongitong
17. Rephyim (New)
18. Rephyim (old)
19. Seluku
20. Shaki
21. Sankitong
22. Tsungiki
23. Vankhosung
24. Wokha H.Q
25. Wokha
26. Yanthamo
27. Yikhum
28. Yimkha



Circle : SANIS

1. Baghty
2. Chudi
3. Longtsung
4. Meshangpen
5. Morakcho
6. Sanis H.Q
7. Sanis Village
8. Sunglup
9. Tsopo
10. Yonchucho



Deputy Commissioner's Office Wokha.



A Jhum field in Wokha district.

26. Yamhon (New)
27. Yamhon (Old)
28. Yimsungutomo
29. Yimpang
30. Yimparasa
31. Yimza
32. Zukhushe

Circle : LOTSU

1. Chandalashung
2. Hanku
3. Liphanyan
4. Lotsu
5. Moilan
6. N/Longchum
7. Pyangsa
8. Pyochu
9. Ralan (New)
10. Ralan (Old)
11. Woroku
12. Yankeli
13. Yanpha



Circle : AITEPYONG

1. Aitepyony H.Q
2. Akuk
3. Lakhuti
4. Mekokla

Circle : SUNGRO

1. Are (New)
2. Are (Old)
3. Okotso
4. Pangti
5. Sungro H.Q.

Total 92 Villages

CHAPTER XI

REVENUE ADMINISTRATION

Land Revenue Administration

Before the coming of the Britishers and their gradual administration, the people of this district, the Lothas, have never known revenue as understood nowadays. This holds true for the rest of the Nagas also. As late as 1870s the people of this district had only village administration, but no administration for the region as a whole. Every village was an independent unit and they carried on the administration in their own way. In village administration money was not needed because there was no paid official. The village elders used to carry on the administration of the village without any pay or remuneration. Therefore no kind of revenue was required for running the administration of the village.

Though there was no revenue as such, yet it was customary to impose fines on recalcitrant people. Fines occasionally imposed on criminals or such offenders were used for feasting by the village elders but not for any kind of payment for any service.

The fine was usually in terms of kind such as pig, cow, fowls, paddy etc, according to the gravity of offence. We thus find, in the past, prior to the establishment of modern administration, there was no revenue system in this district.

Land Tenure

From time immemorial every village owned a sizeable portion of land. It was at first owned collectively by the villagers, who, when settling down in the new village carved out land from the surrounding area depending on the amount of influence they could exert for their effective right, and that was their land. Most of the villages have had their boundary demarcated by natural barriers such as course of a river, hills or ravines etc. The

village land acquired collectively by the different clans are divided among the clans and it is again divided among the families. In every village there is village land and clan land. Village lands are generally for community use. The clan lands are either distributed or kept undivided, but are used almost every year for cultivation purpose. The oldest man of the clan has the right to divide the cultivable land to the members of the clan. He has, by virtue of his seniority, the privilege to reserve the best portion of the land for his use. Besides clan land, an individual or a family may possess private land and property inherited from their forefathers who had it by dint of chivalric deeds or had received as a gift from others or purchased it. However, it is unfortunate that this old system of land ownership by clan and families is breaking up yielding more to the individual's claim for private ownership. This tendency is observed more among the businessmen and contractors who are exposed to failures in their works and they often make their land or property a sellable commodity.

British Administration

Prior to British administration there was no revenue system in this district. But when this area came under the administration sometime in 1876, the Government felt it necessary to collect revenue not for the fiscal point of view but from the point of enforcing law and order and to exact obedience from the people. Every house has to pay a revenue of one rupee and a maund of paddy in a year. A quotation from Verrier Elwin¹ may be cited in order to understand the policy of the then British Government.

“In regard to the rates of revenue to be assessed, the Chief Commissioner was of opinion that, in the first instance, the measure was important rather from a political than from a fiscal point of view, and he insisted on it as a public and well-understood symbol of obedience rather than as a valuable contribution to the revenue. Major Michell, the Political Officer, pointed out that, in his opinion, the assessment of one rupee, plus

1. *The Nagas in the Nineteenth Century*, p. 192.

one maund of rice, per house, was far too high, and that in the first year at all events it could not possibly be collected. The Nagas had not, he said, the rice to give, as much grain was destroyed in the operations of the troops. There were many more mouths than usual to be fed, and much land, especially in the neighbourhood of Kohima, was uncultivated. Cash they had in greater plenty than usual, as our payment for labour and for rice has made money circulate largely in the hills; but they had not more rice than was necessary to feed themselves.

Sir Steuart Bayley, therefore, consented to the Political Officer changing the general rate of assessment from one rupee and one maund of rice per house, to two rupees a house, which is the rate at which house-tax is levied from other wild tribes in Assam, and from the villages which have hitherto paid revenue in the Naga Hills, and he allowed him large latitude in dealing with the assessment of any particular village. These rates were readily accepted, and were paid punctually and spontaneously.

In the matter of forced labour, the condition of the agreements were not formally abrogated, and labour was demanded and given accordance with requirements from time to time. But it was not found possible to regulate its incidence so that the burden should fall equally on all villages bound to bear it: those far from Kohima and the road down to the plains escaped, while those nearer were unduly pressed. In all cases, however, wages were paid at the full rate of four annas a day, instead of the subsistence rate of two annas. In the matter of fines, also, the Political Officer was lenient, not demanding the full payment when he had reason to think that it could not be paid without some hardship

In the beginning the Lothas paid one rupee and a maund of paddy. But latter on, it was made at par with others and thence they paid Rs 2 per house per year. The same rate is continuing still now (1977). House tax used to be collected by the village elders or G. Bs (Gaon Buras) and they used to get a commission of two annas per rupee collected. This system continued for long but nowadays the collector gets 25% as commission.

House tax collected are deposited to the Deputy Commissioner who is functioning as the Collector of the District.

Land Revenue

Land belongs to the village collectively or the clan or individuals. Hence the Government is not the owner of the land in any sense of the term except when it acquires it on payment or gets it as donation. Government does not collect land revenue. Therefore, there is no land revenue but house tax only, which the people pay simply as a token of accepting administration. The Government is the owner of Reserved Forests but no village is set up there and so, there is no land revenue from there also.

Other Sources of Revenue

For nearly a century after the coming of administration there was no other tax than house tax. It was only after the creation of the state of Nagaland that some taxes were levied such as Sales tax, Professional tax, Amusement tax, Excise tax etc. These are discussed below.

SALES TAX. The Government of Nagaland has imposed a sales tax on all the articles sold in this State according to Nagaland Finance (Sales tax) Act 1967. However, the rate of this tax varies from 4 percent to 11 percent. On common consumable articles the rate is 4 percent and in case of motor parts and luxurious goods it is 11 percent. In between these two, there are other rates which apply to Cosmetics, Textiles, Luxury goods etc. Uptill now the Superintendent of Taxes, Kohima, is collecting the taxes from Wokha district also.

PROFESSIONAL TAX. The Government of Nagaland has started collecting taxes on income from profession, calling, business or service etc from the year 1969-70. This is a good source of revenue to the State Government since every earner has to pay it. It is paid once in a year and the Government Servants generally deduct the due tax from their pay of February every year. At present the professional tax of this district is looked into by the Superintendent of Taxes, Kohima.

The rates of Professional tax on the basis of gross income of a year are given below.

Slab				Amount
1	Upto	Rs. 3,500		Nil
2	Exceeding	Rs. 3,500 upto	Rs. 5,000	24/-
3	Exceeding	Rs. 5,000 upto	Rs. 10,000	36/-
4	Exceeding	Rs. 10,000 upto	Rs. 15,000	50/-
5	Exceeding	Rs. 15,000 upto	Rs. 20,000	70/-
6	Exceeding	Rs. 20,000 upto	Rs. 25,000	100/-
7	Exceeding	Rs. 25,000 upto	Rs. 30,000	150/-
8	Exceeding	Rs. 30,000 upto	Rs. 35,000	200/-
9	Exceeding	Rs. 35,000		250/-

TRADE LICENCE. Government earns some amount from trade licences also. Shopkeepers are required to get permit from the Deputy Commissioner and for that a fee is charged varying from Rs 10/- to Rs. 30/- per month with yearly renewal fee of Rs 10/-, according to the category of the shop.

INNER LINE PERMIT. From the very beginning of administration the then Naga Hills was kept outside the country as an excluded area by means of declaring it outside the 'Inner-line'. Since the beginning of administration the Innerline regulation known as the Bengal Eastern Frontier Regulation of 1873 had been applied in the whole of the then Naga Hills, and the same is still continuing. Any outsider wanting to enter Nagaland is to obtain an innerline permit on payment of 50 paise in the office of the Deputy Commissioner. The Deputy Commissioner issues the permit subject to satisfactory identify.

OTHER TAXES There is no public cinema hall in Wokha town. So income from amusement tax is very less. Also income from excise is very meagre because there is no local production on which excise duty can be imposed. There are shops for Indian made foreign liquor but it comes under sales tax and not excise because these are not produced in the district.

Some sources of income to the State Government are the sale of stamps, both judicial and non-judicial. Registration is another source of income, and it is done in the Deputy Commissioner's court.

ROYALTY The state Government earns a good income from royalty on trees and stone quarry from river beds. The forests of Wokhadistrict adjoining the plains of Assam supply plenty of logs, and royalty from those is a good source of income for the State.

Miscellaneous

Other sources of income of this District are administration of justice, Education, Medical, Public Health Engineering (Water Tax), Agriculture, Veterinary, Industries, Extra ordinary receipts (CPO), Electrical, etc.

Central Tax

Income tax is the only central tax collected from this district. But the tribals serving in tribal area are not required to pay any income tax ¹. Therefore, income from this source is very small.

Financial Statistic

No details of any revenue or tax are available, not to speak of districtwise breakup. Therefore, we are giving in the Appendix, only the Financial statistics of the State as a whole, as given in the Statistical Handbook of Nagaland 1976, and 1974, published by the Directorate of Economics and Statistics, Government of Nagaland.

1. Formerly tribals were also paying income tax but sometime in the early 1960s they filed a case in the Assam High Court, but lost. Then they appealed to the Supreme Court and won there in a Division Bench by the casting vote of the Chief Justice. Since then the tribals serving in tribal areas are exempted from income tax.

PPENDIX
TABLE—I
RECEIPT OF GOVERNMENT OF NAGALAND

Item	Rs. in '000			
	1974—76 B.E.	1975—76 B.E.	1976—77 B.E.	1977—78 B.E.
A. Receipt in consolidated Fund				
1. Statutory grant under finance commission award	23,77,00	24,68,00	25,72,00	26,77,00
2. States share of central taxes & duties under finance commission award	1,14,18	1,28,16	1,64,26	1,73,99
3. Open market loan	2,00,00	2,00,00	2,20,18	2,40,00
4. Loans from National Co-operative Dev. Co-operation	—	—	—	—
5. Loans from Life Insurance Corporation of India	—	—	20,00	30,00
6. Loans from R. B. I.	—	—	10,08,00	4,10,00
7. Loans from Rural Electrification Corporation	—	—	—	—
8. Central grant Assistance outside the finance-commission award for Non-Plan expenditure	1,00,00	1,16,80	88,76	10,00

9. Grant from Ministry of Transport for construction and maintenance of border roads	3,70,00	3,64,94	1,93,07	2,07,89
10. Central assistance for centrally sponsored schemes				
(a) Grants	87,04	1,38,87	2,27,53	3,15,66
(b) Loans	17,68	89,00	86,95	98,00
11. Central assistance for State Plan Schemes				
(a) Grants	10,08,00	8,20,80	11,93,40	19,07,10
(b) Loans	1,12,00	91,20	1,32,60	2,11,90
12. State receipts	3,92,42	5,21,85	5,27,43	5,78,33
13. Assistance from National Corporation Dev.	6,00	—	—	—
14. Share of small Savings	—	—	16,00	17,00
15. Ways & Means Advance	—	—	3,00,00	—
TOTAL	47,84,32	49,39,62	67,50,18	68,76,87
B. Surplus in Public Account	70,00	73,00	1,88,23	1,88,65
C. Opening cash balance	60,13	2,35,48 (—)	8,29,49 (—)	12,43,00
Total :—Resources (A + B + C)	47,24,19	52,48,10	61,08,92	58,22,52

TABLE—2
RECEIPT AND EXPENDITURE OF THE GOVERNMENT OF NAGALAND

	Rs. in '000			
	Amount 1975—76	Budget 1976—77	Revised 1976—77	Budget 1977—78
(i) Consolidated Fund				
Revenue Receipt	43,40,24	50,12,26	48,96,50	57,98,97
Expenditure met from				
Revenue (Net)	42,60,22	44,47,06	47,99,27	48,89,81
Surplus in Revenue Account	80,02	5,65,22	97,13	9,09,16
Capital Receipts	20,27,50	6,44,89	18,53,68	10,77,90
Expenditure met from Capital including loans & advance				
(Net)	26,08,32	13,74,11	25,52,55	17,88,29
Deficit on Capital Account	5,80,82	7,29,22	6,98,87	7,18,39
Total Consolidated Fund (Net)	(—) 5,00,80	(—) 1,64,00	(—) 6,01,74	1,98,77
(ii) Contingency Fund (Net)	—	—	—	—
(iii) Public Account (Net)	(—) 89,01	(—) 1,34,00	(—) 1,88,23	(+) 1,88,65
Total :—Net Transaction	(—) 5,89,81	(—) 30,00	(—) 4,13,51	(—) 3,87,42
Opening Balance	(—) 2,39,68	...	(—) 8,29,49	(—) 12,4,00
Closing Balance	(—) 8,29,49	(—) 30,00	(—) 2,43,00	(—) 8,55,58

TABLE—3
FINANCIAL STATEMENT OF RECEIPTS UNDER CONSOLIDATED FUND OF THE
GOVERNMENT OF NAGALAND

Head of revenue and other receipts	Rs. '000			
	Budget 1974—75	Estimate 1975—76	76—77	77—78
A. Taxes, Duties and other Principal heads of revenue				
1. Taxes on Income and Expenditure	46,71	47,75	62,39	66,95
2. Estate duties	81	81	73	90
3. Land revenue	4,42	7,20	7,20	3,56
4. State excise duties	65,06	1,20,00	1,30,00	76,90
5. Taxes on vehicle	13,30	12,50	12,50	13,10
6. Sales tax	59,83	73,00	97,61	98,86
7. Other taxes and duties	3,00	3,50	6,00	7,00
8. Stamps Registration	1,50	1,60	2,00	1,00
TOTAL—(A)	1,93,28	2,66,36	3,18,43	2,68,87
B—Debit services				
Interest receipts,				
Dividends and Profit.	36,00	40,00	39,24	5,60
Total—(B)	36,00	40,00	39,24	5,60

TABLE-3 (Contd.)
FINANCIAL STATEMENT OF RECEIPTS UNDER CONSOLIDATED FUND OF THE
GOVERNMENT OF NAGALAND

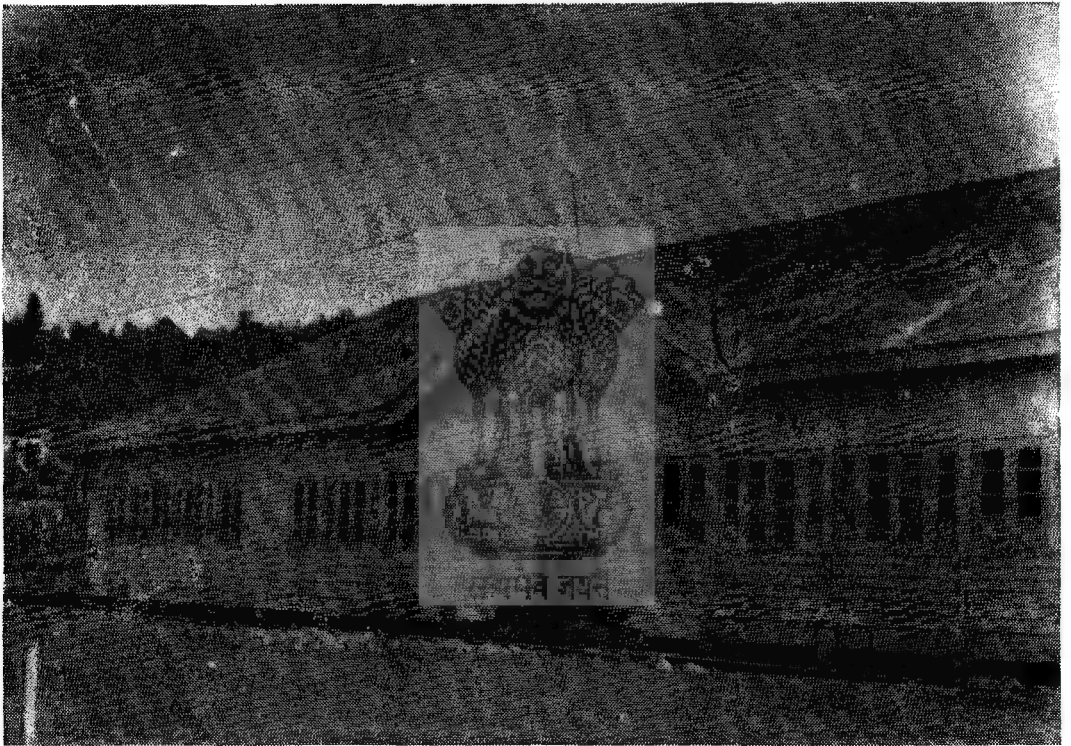
Head of revenue and other receipts	Budget Estimate				Rs. '000
	1974-75	1975-76	1976-77	1977-78	
C. General service					
1. Public Service Commission	60	60	60	3	
2. Jails	24	24	24	17	
3. Police	9,25	10,20	10,20	4,30	
4. Stationery & Printing	20	20	20	32	
5. Public Works	80	80	1,00	6,50	
6. Other Administration Services	7,20	32,00	32,00	22,82	
7. Contributions and recoveries towards pensions and others retirement benefits	18	18	18	-	
8. Miscellaneous General Services	14,00	12,20	17,20	12,76	
Total—(c)	32,47	56,42	61,62	53,90	

TABLE-3 (contd)
FINANCIAL STATEMENT OF RECEIPT UNDER CONSOLIDATED FUND OF THE
GOVERNMENT OF NAGALAND
(Rs. '000)

Head of Revenue and other receipts	Budget Estimate		
	1974-75	1975-76	76-77 77-78
D, Social Community Service			
1. Education	5,70	6,00	6,00 4,90
2. Art and culture	5	5	5 10
3. Medical	55	55	70 70
4. Family Planning	—	—	— —
5. Public Health, Sanitation & Water Supply	52	1,15	1,30 1,57
6. Housing	6,20	6,50	6,50 78
7. Urban Development	5	5	5 2
8. Information & Publicity	25	50	50 20
9. Labour & employment	2	2	2 1
10. Social security & Welfare	25	25	75 42
11: Other Social & Community Service	1	1	2 2
Total (D)	13,60	15,08	15,89 8,72




Church building at Wokha town.



Girls Hotel at Wokha.

TABLE—3 (Contd)
FINANCIAL STATEMENT OF RECEIPT UNDER CONSOLIDATED FUND OF
THE GOVERNMENT OF NAGALAND

Head of Revenue and other receipts	Rs. '000			
	1974-75	Budget Estimate 1975-76	75-77	77-78
E—Economic Services				
1. Co-operation	3	4	6	20
2. Other General Economics Services	—	—	22	30
3. Agriculture	7,00	7,25	11,00	15,00
4. Minor irrigation, soil conservation and area development	10	10	70	1,00
5. Food and nutrition	10	20	45	1,15
6. Animal Husbandary	7,00	8,06	10,45	9,80
7. Dairy Development	10,20	10,20	14,40	2,00



8. Fisheries	15	15	25	50
9. Forests	16,50	19,00	30,00	30,80
10. Community Development	2,50	2,50	2,50	95
11. Industries		—	—	—
12. Village and small industries	4,50	4,50	4,50	3,00
13. Mine and minerals	7	7	20	62
14. Water and power development	—	—	—	—
15. Power projects	32,64	39,15	45,00	89,61
16. Road bridges	—		—	—
17. Road and water transport services	37,00	60,00	75,00	77,00
18. Tourism	6	24	25	26
Total :— (E)	1,17,85	1,52,00	1,94,98	1,32,19

TABLE—3 (Contd)

Head of Revenue and other receipts	Estimate	
	Budget	Estimate
	1974-75	1975-76
F—Contribution and Miscellaneous Adjustments		
1, States share on Union excise duties	72, 00	82, 19
2, Grants in-aid from Central Government	35,69, 57	39,09,57
Total :— (F)	36,41, 94	43,82,12
G—Public debt		
1, Internal debt of the state Government	5,70, 00	2,00,00
2, Loans and advances from the Central Government	88, 88	1,80,20
Total :— (G)	6,58, 88	3,80,20
H—Loans and Advance		
1, Loans and advances by State/Union Territory Government	55, 00	37,80
Total :— (H)	55, 00	37,80
Total—Receipts in consolidated Fund of the state of Nagaland	4,74,902	49,39,62
		56,57,17
		68,76,87

Source : Statistical Handbook of Nagaland, 1976.

TABLE 4
OVERALL RECEIPTS AND DISBURSEMENT

(Rupees in thousand)										
Year	Receipt			Disbursement			Overall Position			
	Revenue account	Capital account	Total	Revenue account	Capital account	Total	Revenue	Capital account	Total	
	2	3	4	5	6	7	8	9	10	
1970-71	3,02,191	21,98,527	25,00,718	2,46,045	22,51,516	24,97,561	(+)56,146	(-)52,989	(+) 3,157	
1971-72	2,88,535	25,41,547	28,30,082	2,72,297	25,61,836	28,34,133	(+)16,238	(-)20,289	(-) 4,051	
1972-73	3,84,520	18,30,981	22,15,501	3,17,594	18,17,373	21,34,967	(+)66,926	(+)13,608	(+)80,534	
1973-74 (B.E.)	3,54,116	18,36,631	21,90,747	3,24,533	18,75,608	22,00,141	(+)29,583	(-)38,971	(-) 9,394	
1973-74 (R.E.)	3,26,853	18,72,696	21,99,549	3,19,858	18,70,282	21,90,140	(+) 6,995	(+) 2,414	(+) 9,409	
1974-75 (B.E.)	4,02,944	17,22,398	21,25,342	3,57,174	17,66,408	21,23,582	(+)45,770	(-)44,010	(+) 1,760	

B.E.—Budget Estimate

R.E.—Revised Estimate

Source : Statistical Handbook of Nagaland, 1974, P-189

TABLE 5
ANNUAL COLLECTION OF ENTERTAINMENT TAX,
NUMBER OF CINEGOERS OR TICKETS SOLD
AND NUMBER OF SHOWS HELD FROM
1969-70 to 1975-76

Year	Annual collection of entertainment Tax Rs.	Number of Cine- goers or Tickets sold	Number of shows held
1	2	3	4
1969-70	2 55,853	8,02,891	3,119
1970-71	4,75,278	11,72,827	3,896
1971-72	3,03,056	6,36,882	2,005
1972-73	4,21,233	12,53,791	3,449
1973-74	4,23,292	12,35,395	3,612
1974-75	5,20,048	15,25,958	4,329
1975-76	5,85,742	16,36,900	4,435

TABLE—6

GROSS AND NET COLLECTIONS IN SMALL SAVING
SECURITIES IN NAGALAND FROM
1969-70 to 1975-76

(In Rupees)		
Year	Gross collection	Net collection
1969-70	53,66,593	14,43,530
1970-71	50,70,220	5,00,680
1971-72	53,97,000	9,59,000
1972-73	68,80,000	88,000
1973-74	80,85,000	11,71,000
1974-75	82,65,000	8,97,000
1975-76	72,93,000	29,75,000
		up to December 1975

Source : Regional Director, National Savings, Shillong, as quoted in Statistical Handbook of Nagaland, 1976, P-178

CHAPTER XII

LAW AND ORDER, AND JUSTICE

Background

Even before the introduction of modern administration by the British Government the Nagas and so also the Lothas had an efficient administration in their own way though it was village-centred. In every village there was a body of elders known as 'Tongti' representing every Khel in the village. They were responsible for the maintenance of law and order and dispensing justice. Any problem or dispute in the village or with other village was settled by these elders.

Modern administration was introduced by the Britishers in this district in the year 1876 when Wokha was created a Sub-division that very year. After the introduction of administration, the two institutions of Gaon-Burra (GB) and Do-Bhasi (DB) were introduced. The GBs are village heads and through them the administrative officers used to get certain works done by the villagers or certain orders carried out. They are also responsible for maintenance of law and order. They had no judicial powers but by virtue of their position as village elders they used to settle cases amicably or even by imposing fines which they used to appropriate themselves for feasting on meat and drinks. The Do-Bhasi is above the Gaon-Burra in status. Do-Bhasi, as the name implies, is a translator. His duty is to translate the language of the villagers to the Officer in broken Assamese and vice-versa. He also interpreted customary laws and traditional practices. Later, Dobhasis were endowed with de-facto judicial as well as police powers. It was the duty of the Do-Bhasis to try cases but the serious ones were brought to the DB's Court or before the administrative Officer.

At the beginning of administration the Government had to tackle certain serious problems prevalent at that time, and those were the system of head-hunting, frequent raids and plunder conducted in the plains, and intertribal disputes. The problem of early administration

was connected with those practices but not much for law and order because cases of crimes like murder, sexual crime or rape, decoity, robbery, pick-pocketing etc were practically non-existent. Whatever crime or petty thefts used to be they were tried by the GBs and DBs or were brought to the administration. So there was not much need for police personnel to maintain law and order. That was the main reason why even after eight decades of administration there were only a few police stations such as Dimapur, Kohima, Mokokchung and Tuensang when Naga Hills Tuensang Area or NHTA was formed in 1957.

Present Position

It was only after the formation of the State of Nagaland on 1st December 1963 that Police Station was opened in Wokha. Gradually more police out posts have been opened in the State and at present almost every administrative outpost has got a police out post, if not a police station. But still now, unlike other States, police in Nagaland has got very little work to do as incidence of crime such as dacoity, robbery, murder, homicide etc or sexual crime is very low. The only problem of law and order which takes place more often than others is petty theft and misbehaviour due to drunkenness. It is committed more by the younger group of people and generally it is lightly treated, if it does not involve any physical injury to anyone. Whatever may be the nature of crime it is dealt with accordingly by the elders if it is in the village and even in the administrative centres also. But the more serious cases are dealt by the police or by the administrative Officer.

Below are given the details of crime of Mokokchung district for the ten years from 1966 to 1975 ¹. As stated earlier, Wokha was a sub-division of Mokokchung district until December 1973. Therefore, the details of crimes of Mokokchung district include figures of Wokha also.

YEAR	CASE REPORTED	CASE SETTLED	PENDING INVESTIGATION	PENDING TRIAL
1966	114	114	Nil	Nil
1967	169	167	2	Nil
1968	346	345	1	Nil

1. Source : Office of the Deputy Commissioner, Mokokchung.

1969	182	182	Nil	Nil
1970	144	144	Nil	Nil
1971	158	158	Nil	Nil
1972	268	264	2	2
1973	429	413	4	12
1974	423	404	9	10
1975	323	223	45	55

Police Organisation

At the beginning of administration the functions of police used to be carried out by the DBs and the Gaon-Burras. But the need of police service for the administrative centres was felt and gradually Police Stations were opened at Dimapur, Kohima and Mokokchung. It was then under the Superintendent of Police, Naga Hills, stationed at Kohima, and was under the IGP of Assam.

Later with the formation of the State of Nagaland in 1963 there was a change in the Police organisation. Earlier, the Commissioner of Nagaland was the ex-office Inspector General of Police. But Later on Police organisation was separated and an IGP was appointed. At present (June 1977) the entire Police force of the State is controlled by the IGP of Nagaland.

Before the re-organisation of the three districts into seven districts there were three Superintendents of Police for Kohim, Mokokchung and Tuensang. After the creation of four new districts in 1973 such as Phek, Wokha, Zunheboto and Mon, some posts of Superintendents seemed to be needed, but uptill now these districts are looked after by the S.Ps of the former districts out of which the new districts have been created. So till now the Police set up of Wokha district is under the control of S.P. Mokokchung.

At present there is only one Police Station at Wokha and one outpost in Bhandari, and that's all.

Armed Police

Nagaland has got two sets of Police force— one is Nagaland

Police (NP) and the other is Nagaland Armed Police (NAP). The unarmed Police is stationed in different Police Stations and outposts for the purpose of maintaining ordinary and normal law and order. But the Armed Police is stationed in the district headquarters only and they are deployed mostly during serious case of law and order which rarely occurs.

Central Reserve Police force are also in this district. Their organisation functions independently but the Deputy Commissioner can use them whenever their service is required.

Assam Rifles

Since the very beginning of opening up of Naga Hills and setting up administration, the Assam Rifles, a para-military organisation, have set up their camps in a few places of the then Naga Hills District. Gradually, they have set up more camps in the entire State of Nagaland, considering the strategic importance of this region, being a border state. It is an independent organisation but they co-operate with the Civil authority, and so the administrators can use them if and when required.

Training

Formerly when this state was a district of Assam Province, its police personnel used to get training from Dergaon which was the Police Training Centre of Assam. But sometime after the formation of the Nagaland State, it has set up a Police Training Centre at Chumukedima, some 15 kms inside from Dimapur. At present all the Police Personnel of the State are trained there.

Jails and Lock-Ups

Wokha being a newly created district, there is no Jail in this district but there is a lock-up in the Police Station at Wokha. The district jail at Mokokchung serves the purpose for Wokha district also.

Administration of Justice

Cases are settled according to the nature of crime committed. If the crime is petty and can be tried according to customary law, it is done so. If the crime is a serious one, it is decided according

to the Rules For Administration of Justice and Police in Nagaland 1937¹. It may be noted here that the Criminal Procedure Code of India does not apply to Nagaland except a few chapters, but its spirit is applicable. The Rule for Administration of Justice and Police in Nagaland 1937, is a simple one having only twenty two Rules whereas the Cr. P. C. has got 484 Sections.

For administration of civil justice there are sixteen Rules only in the Rules for Administration of Justice and Police in Nagaland 1937. The Code of Civil Procedure (CPC) does to apply to Nagaland, but its spirit is applicable.

Of course Indian Penal Code (IPC) which specifies offences and its punishments is applicable to Nagaland.

The accused Naga generally confesses his crime if it is a petty one, but it is not always so if the offence is a serious one. Oath taking is an integral part of administration of justice. It is practised according to the Indian Oath Act, Section III. Sometimes the oath is also taken by biting the tooth of a tiger which means if he tells lies he will be eaten by a tiger. However no confession is valid if oath is not administered.

Small cases are decided by Do-Bhasis who have got court² attached to the Deputy Commissioner and other administrative Officers. They decide the cases according to customary law. More serious cases go to the Circle Officer or Extra Assistant Commissioner of the area who holds class II or I magistrial powers. Still serious cases go to the Sub-Divisional Officer of the area. Above him there is the court of Deputy Commissioner. The Deputy Commissioner holds the powers of a Sessions Judge and can award capital punishment subject to the approval of the High Court of Assam and Nagaland.

1. Originally in 1937 the rule was named Rules For the Administration of Justice and Police in the Naga Hills District. Later, in 1974, the name was changed as Rules for Administration of Justice and Police in Nagaland 1937.

2. Though there are Do-Bhasis, Court in every district, recently (1978) it has been challenged by some one to the effect that it has got no legal backing, and the case is lying in the High Court for hearing and judgement.

Any appeal from Deputy Commissioner's Court lies in the High Court of Assam and Nagaland which has got a bench in Kohima but seldom sits here.

Legal Profession

Crime as well as civil cases are very few in this district or for that matter in the whole State. Therefore, legal profession has not yet developed in this district. The few cases that comes up occasionally are settled by the Gaon Buras and Do-Bhasis but the serious ones are settled by the administrators or in the District Court. In most of these cases the persons concerned plead for themselves. But, however, if the help of a pleader is required it is brought from Kohima, Dimapur or Mokokchung where pleaders are available.



CHAPTER XIII

OTHER DEPARTMENTS

In chepter X the names of the differents departments working in this district have already been given, but no details about their working have been given there. Therefore this Chapter deals with some more details of the workings of the various departments.

From the time of Naga Hills district several departments were working in the then Naga Hills. But in those days progress was very slow and this region was practically neglected. Lack of road communication was one of the major impediments to any developmental works those days. This condition remained till the creation of Naga Hills Tuensang Area (NHTA) in 1957, when three districts namely Kohima, Mokokchung and Tuensang were created and developmental works such as road construction and opening up of some departments took place. Then the creation of Nagaland as a State brought a sudden over-all change in the developmental phase of the State. Many roads have been constructed, more Schools and hospital and dispensaries have been set up and various new departments were opened. Many State level departments have been functioning since then. But Wokha is a new district, created only in 1973, so all the district level Officers have not yet been posted there. However, different departments are functioning there and in some cases their works are supervised from Mokokchung which is its perent district, or Kohima.

Education

Of all the departments Education is one of the oldest, being indroduced in this district, or for that matter in the entire State, as early as the last part of 19th century. Education depart-

ment is under the control of the Director of Education. Under him there are nine Deputy Inspectors of Schools in the whole State and one of them is posted at Wokha. He is the controlling Officer of all the Primary and Middle Schools of the district. The Middle Schools are inspected by him but there are three Sub-Inspectors under him who inspect the Primary Schools. But the High Schools are inspected by the Inspector of Schools of which there are three in the whole State, and Wokha district comes under the Inspector of Schools, Mokokchung. Of course the High Schools are directly under the control of the Director of Education.

Agriculture

It is an important department functioning in this district. About 80% of its population are agriculturists. Before the creation of Naga Hills Tuensang area (NHTA) there was only one District Agriculture Officer stationed at Kohima who looked after the entire Naga Hills district. He had a few demonstrators placed in Mokokchung and some other administrative headquarters. But after the creation of NHTA and formation of three districts, one District Agricultural Officer was placed at each district headquarters. When Wokha was a Sub-Division of Mokokchung district, it had only one Extension Officer at Wokha. But at present since Wokha had been created a district, one District Agricultural Officer has been posted there. He looks after the needs of the farmers by supplying improved seeds, fertilisers etc. He also recommends financial assistance for opening of new terrace fields and orchards. He also helps the peasants by providing demonstrators to improve farming on modern methods.

Animal Husbandry And Veterinary

Formerly the department of Animal husbandry and Veterinary was included in the department of Agriculture. But it is more than a decade now since a separate department has been established. In this department there is one Veterinary Assistant Surgeon (VAS) stationed at Wokha and he is taking care of animal population in the district. The V.A.S. and his staff look after the diseases of cattle, pigs and poultry fowls etc. They also give advice to the people for proper rearing of the domestic animals. Local people are further encouraged by supplying foreign breeds of cattle, pigs, fowls etc at subsidised price. The department also keeps a few

bulls for breeding improved variety of cattle, and artificial insemination is also done there.

Forest

Prior to the formation of Naga Hills Tuensang Area the forests of Nagaland formed a forest Division under Assam. But after 1957 it was separated from Assam. After the formation of Nagaland State the State Forest was placed under the charge of the Chief Conservator of Forests of Nagaland who has two DFOs under him. Wokha is a new district and so it is looked after by the Divisional Forest Officer (DFO) whose headquarter is at Mokokchung

Wokha district is situated bordering the plains of Assam. The forest products, especially logs felled at the foothills, are supplied in commercial scale to the plains, and the royalty collected from there is a good source of income for the Forest Department of the State.

Public Works Department

The Public Works Department of Wokha district is headed by an Executive Engineer. He has got several Sub-Divisional Officers and several Overseers working under him. Developmental works such as road and bridge construction, Government quarters etc are undertaken by the P.W.D. It is the biggest cash circulating department giving scope and prospect to a good number of public to make an earning for their livelihood as full or part time contractor or supplier etc.

Transport

Nagaland State Transport is the State level organisation and is headed by a General Manager with headquarter at Dimapur. The organisation plies transport buses in various routes. Wokha is a Station under the administrative control of the station Superintendent, Mokokchung. There is a regular bus service plying from Wokha to Kohima and vice-versa. Daily bus service from Kohima to Mokokchung and vice-versa also stops at Wokha en-route to its destination.

Fishery

There is a District Fishery Officer controlling the department of Fishery. He looks into pisciculture, and grants of loans are recommended by him. The public are also given advice and assistance for promotion of pisciculture.

Industries

The District Industries Office (DIO) is the head of the Department of Industries in this district. No industry worth the name is established yet but the DIO looks into various small cottage industries like weaving, carpentry, and small industries like carpentry, smithy, motor repairing etc. Recently a Pineapple Fabric Plant has been opened at Baghty and it is gratifying to note that pineapple grows abundantly in that area and it would certainly make the industry successful in producing the fabric.

Civil Supply

Wokha district is still under the jurisdiction of the Assistant Director of Supply, Mokokchung. He looks into the supply of essential commodities such as rice, sugar, flour, dal etc to Wokha district also. In fact, the Deputy Commissioner of Wokha works as the ex-officio District Supply Officer for his district and looks into the supply position of his district. There is an Inspector of Supply at Wokha who is incharge of the supply department for Wokha district.

Co-operation

There is an Assistant Registrar of Co-operatives who functions as the head of the department in the district. He looks into the Co-operative movement of this district, suggests improvement and recommends investment. There is also an Inspector under him.

Electrical Department

The Electrical Department of Wokha district is headed by a Sub-Divisional Officer, Electricity, who works under the Executive Engineer, Electricity, Mokokchung. At the State level there is the Chief Engineer as the head of Electricity Department.

Police

Police is one of the oldest departments in the State as well as in this district also. The Inspector General of Police, Nagaland, is the head of police organisation of the State. The police (unarmed) organisation of Wokha district is headed by Sub-Divisional Police Officer (SDPO) who is under the administrative control of the Superintendent of Police at Mokokchung. The other organisation, that is, Nagaland Armed Police (NAP), is an armed organisation which is stationed at Wokha and is under an Assistant Commandant under the control of the Commandant stationed at Mokokchung.

Medical

The Medical department of Wokha is the oldest not only in this district but in the entire State, because the department opened one 4-bedded hospital at Wokha as early as 1876 when the headquarter of the then Naga Hills was first established at Wokha in that year (1876). At present it is under the administrative jurisdiction of Civil Surgeon at Mokokchung. There is a Sub-Divisional Medical Officer (SDMO) at Wokha. The District has got only three hospitals, one at Wokha one at Sungro and the other at Bhandari. There are dispensaries at fifteen different places such as Sanis, Baghty, Sungro, Aitepyong etc. etc.

Weights And Measures

The Department of Weights & Measures of Wokha district has an Inspector of Weights and Measures who is under the Assistant Controller of weights and Measures, Kohima.

Statistics

There is a Statistical Sub-Inspector who is the head of Statistical Department of this district. Data collected in the district are submitted to the Directorate of Economics and Statistics, which has a Director as the head of the department.

Taxation

There is a Department of Taxes in the State headed by a Commissioner of Taxes. It collects the dues in respect of Professional Tax, Sales Tax and Amusement tax. Wokha District is looked after by the Inspector of Taxes, Kohima who is under the control of the Superintendent of Taxes, stationed at Dimapur.

Excise

The excise affairs of Wokha district are looked after by the Assistant Inspector of Excise, under Superintendent of Excise, Kohima.

Publicity

The District Publicity Officer at Mokokchung is the head of this department for Wokha district and he looks into the publicity matters of the State Government.

Town Planning

The Assistant Town Planner of Mokokchung is looking after the town planning of Wokha also. At the State level there is one Senior Town Planner and under him there are Assistant Town Planners for different districts but not in all.

Public Health Engineering

There is a department of Public Health Engineering at the State. It looks into water supply and sanitation etc. In this district its work is looked after by the Executive Engineer, Public Health Engineering, Kohima.

Jail

The Jail department is under the charge of Assistant Jailor. He is under the control of Deputy Commissioner, Wokha, who acts as the Superintendent of Jails.

Soil Conservation

There is a Soil Conservation department in the State. This district has got a Sub-Divisional Officer of that department and he, with the help of his staff, carries out tests of the soil and advises the cultivators about the crops to be grown there. He also advises as to how a particular soil can be made suitable by applying chemicals for the growth of a particular crop. In the case where chemical test is necessary the sample of the soil is sent to the laboratory at Kohima for analysis. The soil conservation department at present is attached with Directorate of Agriculture.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

Introduction

The Lothas are one of the major tribes of the Nagas. There is no recorded history for their past, prior to British administration, but their oral tradition and practice shows that they are an organised community. Every village has a village government run by members of the village council known as 'Tongti'. They are the village Elders representing different Khels or clans in the village who are also known as the Ephyo-Esan (Spokesman) of the village. The village elders are responsible for maintenance of law and order and dispensing justice. New rules and regulations whenever necessary, especially when new village is founded, are also set by them. The Tongti also looks after the welfare of the villages, festivals and ceremonies etc.

Before the coming of Britishers this system of self government was prevalent in every Lotha village. But with the advent of British administration some changes were brought in, in the affairs of village administration by introducing the institution of Gaon Bura. The Gaon Buras are the village elders selected by the villagers and approved by the government. The Gaon Buras are the liaison officers ¹ between the villagers and government.

Present Position

The people of Wokha district are in majority Lotha Nagas who have got self-government in their own way. The same system is still prevalent, yet there have been certain changes through the intro-

1. There are Do-Bhasis above the Gaon Buras and they also render service as Liaison Officers between the Public and the Government. But they usually reside in the administrative headquarters.

duction of three tier system of local self-government based on Village Council, Area Council and Regional Council corresponding to the Gaon Panchayat, Anchal Panchayat and Zila Parishad of other parts of India.

Village Council

In every village there is a Village Council. It is an elected body and approved by the Government. Its main function is to maintain customary law and order in the village and dispense justice according to customary law. The powers and functions of the Village Councils are given below.

1. The Village Council shall be responsible for matters relating to the internal administration, and enforcement of all orders, rules and regulations passed by the Government authorities.
2. It shall arrest all criminals.
3. It shall report as soon as possible crimes, violent deaths or serious accidents and all occurrences likely to affect public peace.
4. It shall report to the nearest Medical Officer or Administrative Headquarter the occurrences likely to affect public peace.
5. It shall report the presence of all strangers, foreigners, vagrants and suspects within its village and khels and is empowered to arrest such persons and use necessary force to do so.
6. It may arrest persons guilty of the following,
 - (a) Rioting
 - (b) Murder
 - (c) Counterfeiting
 - (d) Robbery
 - (e) Theft
 - (f) Arson
 - (g) Burglary
 - (h) Forgery
 - (i) Anti-State activities which have been declared illegal, etc.
7. A Village Court can settle cases of the following nature.

- (a) Land dispute including water dispute
 - (b) Simple assaults
 - (c) Brawling and drunkenness
 - (d) Pilfering cases
 - (e) Divorce cases
 - (f) Fornication and adultery cases
 - (g) Thefts
 - (h) Damage to crops by cattle
 - (i) Civil disputes, provided the value of property does not exceed Rs. 500/-
8. Any other cases which can be settled according to the tribal customary law.
9. A village court may impose fine up to Rs. 100/- and may award compensation thereby if the Village Court thinks fit.
10. A Village Court can compel the attendance of witness and inflict fines up to Rs. 50/- for non-attendance.
11. Cases shall be settled according to the Tribal Customary Law prevailing at the time provided such settlements are not at variance with ordinary Criminal Law.
12. No appeal against the unanimous decision of the Village Court in case of the breach of the customary law shall lie.
13. The Village Court may maintain record of all cases settled but it is not compulsory.

Area Council

Previously there was Range Council but now it has been changed into Area Council. An Area Council comprises of a circle or a group of contiguous villages. Its members are elected by the Village Councils in the proportion of one member for every 500 people or part thereof not below 250. Villages having less than 250 population are grouped with other contiguous villages to make the number of people adequate for representation of at least one member in the Council. The Council looks into the execution of welfare and development schemes as well as it suggests ways and means of development of that area. It also settles inter-village disputes and feuds under its jurisdiction.

Its powers and functions are enumerated below.

1. The Area Council shall discuss and adopt resolutions as regards welfare and development of the area concerned.
2. The Area Council shall function according to the customary procedure as decided by the State Legislature
3. The Area Council shall decide any village disputes according to the customary procedure if it is referred to the Area Council.
4. There shall be a meeting of the Area Council at least once in every three months.
5. The Area Council shall act as an Advisory Board in matters relating to developmental activities.

Regional Council

What is now known as Regional Council was not there some few years back, but instead there was Tribal Council. Formerly in Nagaland there were as many Tribal Councils as the tribes and naturally tribalism was in action in every issue. This was disconcerting and so a Commission was set up under the chairmanship of the then Chief Secretary, Shri R. Khathing. The Commission found the activity of the Tribal Councils was instigating tribalism and hence suggested for its abolition. On the basis of this recommendations of the Commission, the Government of Nagaland abolished the Tribal Councils and organised Regional Councils in its place. That time several tribes were represented in any Regional Council. At present most of the districts are tribewise but yet the old Regional Council for Mokokchung district is still functioning for its component districts such as Mokokchung, Wokha and Zunheboto. Thus it stands that still now there is no separate Regional Council for Wokha district alone but for the three districts together.

The Regional Council's main concern is developmental work of the district and to assist the Deputy Commissioner in his administration.

Its powers and functions are given below.

- 1) The council shall discuss welfare and developmental works at the district level and can adopt resolutions in the meeting of the Council for that purpose.

2. The Council can adopt resolution in respect of administration, allotment, occupation, transfer or alienation and acquisition of land within its jurisdiction, or any other purpose likely to promote the interest of the district.
3. With previous permission of the Government the Council can raise additional funds, and it has to take care of the funds which may be placed at its disposal for development of the district.
4. The council shall represent the district and speak for its tribes in matters relating to protection of Arts, Crafts, Traditions and ceremonies of the different tribes of the district.
5. The Council can adopt resolutions providing the way in which it shall carry out its business.
6. The Council can appoint Sub-Committee to deal with a particular case.
7. The Council shall meet at least once in three months.

Municipality

In the Wokha district there is no 'town' in the true sense of the term, and so there is no municipality in this district.

CHAPTER XV

EDUCATION AND CULTURE

Historical Background

We have already stated several times before that what is now Wokha district came under the then British administration in 1876, that is just a century before. It means that the light of civilisation just started penetrating into the darkness only from then on. Naturally, prior to that, there was no literate person, not to speak of educated ones¹. Though the first district headquarter was established at Wokha in 1876 (which was shifted to Kohima after two years), no School was started that time. The first School, an informal one, in the then Naga Hills, was started in 1882 in Impur in Ao area. And it is likely that some Lotha pioneers got education there.

In 1885 W. E. Witter, a missionary, started an informal School in Wokha town. It is he who first reduced the Lotha language into writing in English script. In 1887 there were 9 boys in the Wokha station School. However Witter encountered difficulties and the Mission dropped the scheme of educating the people for time being.

Later, in 1904-05, a Mission Camp was opened at Okotso and a School was started at Wokha. Things continued this way. That time any one desiring to get education used to go to Golaghat in Assam for reading in High School there. Still later, only in 1941, one Government Middle School was opened at Wokha. During the later part of the Second World War, 1939-45, the School closed down due to the place being in an operation theatre. After the war the School started again in 1945. Gradually

1. It is not known whether any stray Lotha had got education in Assam, but it is likely that some of them of the plain area (Merapani) might have got some schooling there.

the School started higher classes such as VII, VIII, IX and X. And this section of the School, that is High School section, was managed by the people by public collection, M. E. section being managed by the Government. The people used to collect voluntarily two rupees per house, along with the house tax; and with that amount they managed the School. In 1953 this School sent its first batch of two students as private candidates for Matriculation Examination to Kohima Centre, under Gauhati University ¹. This High School was taken over by the then Government of Naga Hills Tuensang Area in March, 1958.

In the meantime there was established one Government M. E. School in Aitepyong and it was functioning, probably from 1945.

Present Position

After the Second World War, more Primary Schools were opened in different villages and some Primary Schools were upgraded to Middle School. But after the Independence of India and more so after creation of NHTA many more Primary Schools were opened. As a result at present (July'77) there is a Primary or Middle School almost in every village.

Details of educational institutions, as recorded by the Directorate of Education in 1977 are given in Appendix-I.

Literacy And Standard Of Education

We have seen that there are 92 villages in this district and there are 80 Primary Schools, 14 Middle Schools and 4 High Schools according to 1971 census. Thus total number of educational institutions is more than the number of villages. Even, so far Primary Schools are concerned, it is almost one per village. As a result of this opening of village-to-village Primary School and thereby providing facilities for literacy, the percentage of literacy has gone up in this district ².

No statistics of literacy of this district are available but the figures of former Mokokchung district of which Wokha was a part, may give some idea of this district. The percentage of

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1. Gauhati University came into being in 1948 and no School Board was established that time and so the Schools were under the University.
 2. It is true not only of this district but of entire Nagaland except Mon and Tuensang districts where the percentage of literacy is low.

literacy of former Mokokchung district, according to 1961 census, was 29.63 and that according to 1971 census was 38.15. It has to be noted that a greater percentage of population of former Mokokchung district was the Aos and they are far more advanced educationally than any other tribe of Nagaland. Therefore the above percentage will come down when the Lothas or for that matter the Wokha district is singled out. On the other hand Lothas are coming up in a big way for not only literacy but for higher education too, as well as in the last few years since the last census took place, the percentage has gone up. And therefore the present (July '77) percentage of literacy of Wokha district may be accepted as around 40.

Not only there are almost village-to-village Primary Schools, but also there are several Adult literacy Centres functioning in this district. The Centres are training adults, both male and female, for reading and writing. They hold classes in the evening and are believed to do good works.

These Adult Literacy Centres have got one teacher each. The Centres are not permanent but shift from time to time from place to place. It is proposed to have one hundred Adult Literacy Centres in each district from 1979.

The list of Adult Literacy Centres of this district as in 1978 is given in Appendix-II

Female Education

Female education depends on the outlook of the society and the facilities for such education. Naga society, so also the Lothas, stands for equality of man and woman in many respects and certainly for education. But traditionally women are more helpful in agricultural operations and they are to be married comparatively earlier than boys. Because of these two factors, field work and early marriage, most of the girls drop out after Matriculation or even earlier. As a result, there are less of women in higher education than the men, though at the Primary stage their numbers are almost same. However the percentage-gap between the male and female in respect of literacy is not very high. In former Mokokchung district, in 1961 census, the percentage of literacy among men was 37.08 and that among women was

21.84. In 1971 census the figure went up to 45.71 for males and 29.82 for females . This shows that the girls are not lagging much behind the boys. Probably now (July'77), because of the same reason as stated in the sub-heading "Literacy and Standard of Education" the percentage of female literacy will be around 30. It has to be noted that the gap is decreasing day by day as a result of spread of education, civilisation, and above all better financial position of the parents.

Educational Pattern

Educational pattern in the district follows the State pattern. In the State of Nagaland, education is divided into three stages such as Primary, Middle and High. Then there is College education of course. We shall discuss those here one by one.

PRIMARY. Previously there were lower and Upper Primary Schools, but of late the system of Upper Primary has been abolished. Thus at present (July '77) there are Lower Primary Schools but it is called simply Primary School without the prefix of 'Lower' or 'Upper'. It has got classes A,B,I and II. The medium of Primary Schools is local language, that is Lotha. Text books for Primary Schools in different local (tribal) languages have been produced by the Textbook Production Branch of the Directorate of Education of the State, and there are books in Lotha for the Primary Schools.

Formerly there used to be a public examination at the end of class II for getting admission into class III. But with effect from the School session of 1976 the system has been abolished; and so there is no public examination at the end of Class II, and the students get admission to Class III if they pass in the internal examination of the Schools they hail from.

MIDDLE ENGLISH SCHOOL. The next stage of the school system is Middle English School. It is Middle because it is between Primary and High Schools. It is English because its medium of instruction is English. Thus it has become Middle English School or M. E. School in short. It has got classes III, IV, V and VI. Though its official medium of instruction is English, in the lower classes local language is freely used to explain the subject,

but the examination is conducted in English. Formerly there used to be a public examination at the end of class VI for getting admission in class VII, but that system has been abolished with effect from the School-session on 1976. Instead, an examination system, half-way between internal and public, has been introduced. In this system several M. E. Schools are grouped together and their students are required to sit for the examination at the end of class VI in the High School of that locality which sets the questions and declares the results. Students passing this examination may get admission into Class VII. This system has come into force from 1976.

HIGH SCHOOL. In the High School there are Classes VII, VIII, IX and X, but often it combines M. E. section also, that is Classes III to VI. The medium of instruction of High Schools is English, and seldom any local language is used in the classes because most of the teachers are non-Lothas and often the students are mixed. At the end of Class X the students are required to appear in the public examination called High School Leaving Certificate examination or HSLC in short, of the State¹. After passing the HSLC examination the students get admission into College.

COLLEGE. Like many other States, Nagaland also has accepted the guidance of the Central Government and has introduced the School and College education as 10+2+2 for graduation. This system has come into force from 1976. But unlike some other places, here in Nagaland, the School education is upto Class X, instead of Class XII. Classes XI and XII are added to College and it is called Pre-University or P. U. After passing P. U (Arts or Science as the case may be) the students require another 2 years for graduation. It may be noted that it is according to North-Eastern Hill University or NEHU, Shillong, under which comes Nagaland.

It has to be mentioned here that there are classes A and B before class I, that means actually a student requires $2+10+2+2=16$ years to be a graduate if he or she does not halt anywhere in the ladder.

1. The name of the board conducting the HSLC examination is Nagaland Board of School Education and it has come into being in February 1974 and conducted its first HSLC examination in 1975. Prior to that the Schools of Nagaland were under the Secondary Education Board of Assam.

Encouragement

All the students, of course the tribals only, are getting stipend for post-Matric studies at the rate of Rs. 60/- p.m. for degree and postgraduate courses. Merit scholarship of first 10 students of HSLC examination at the rate of Rs.75/- per month for hostellers and Rs. 50/- p. m. for non-hostellers, is also there. But one can not enjoy two scholarships or stipends together. Then there are liberal stipends for selected students at the rate of Rs. 15/- p.m. for Middle Schools (Classes III to VI) and Rs. 20/- p. m. for High Schools (Classes VII to X).

Co-Curricular Activities

Together with the general education, co-curricular activities are also taken up in all the Schools. In Primary Schools, gardening, cleaning the compound or the village, etc are done. In the Middle Schools, carpentry, smithy, agriculture etc for boys and weaving and knitting for girls, are done. Physical training, gardening etc are common for both the sexes. Any one School cannot take up carpentry, smithy, agriculture, weaving, knitting, physical training etc all together and so some of them are chosen by the School itself according to the facilities available and the need of the locality.

Besides these activities, which are part of the curriculum, debating, singing, socials etc are also encouraged and done. Cleaning the compound and or the village is also occasionally done.

It may be noted that the system of co-curricular activities has come down from Assam-time and has been improved in recent years. Also it may be noted that prior to 1953 there used to be half-school on every Saturday, but from 1953 the system of Social work such as cleaning the compound etc was introduced to replace the half-school of Saturdays, and the system is still continuing, particularly, in Primary and Middle Schools. In this system there is no classes in Saturdays, but after Roll-call students are engaged in Social work.

Further, National Cadet Crops (NCC), Nagaland Bharat Scouts and Guides have also been introduced in most of the High Schools.

Hindi Education

Hindi has been made a compulsory subject in Classes V to VIII but examination therein is optional. There is a Hindi Education Officer in the State under the Directorate of Education, and he looks into the problems of Hindi education and provides teachers for the subject and gives them training.

Games and Sports

The Government of Nagaland has paid much attention to the development of body along with mind, and for that there is a Directorate of Physical Education. This department organises Annual Games and Sports of the State for the High Schools, and all the High Schools take part in it compulsorily. Of course the cost of transport and food etc being high, private Schools generally do not take part in it. Apart from this, every School holds its Annual Games and Sports. In some Schools there is an Instructor for Physical Fitness, and he trains the students in different activities of physical fitness as well as guides them in games and sports.

Educational Set Up

There is a Directorate of Education in the State. All the educational institutions such as Primary Schools, Middle English Schools, High Schools, Colleges etc, are under it. Appointment of all the staff of these institutions except Gazetted Officers are made by the Director of Education.

Primary and Middle Schools are under the control of the Deputy Inspector of Schools of the district whose headquarter is at Wokha. He is the Drawing and Disbursing Officer for all these schools. He inspects the Middle schools but the Primary Schools are inspected by Sub-Inspectors of schools of which there are three in this district.

Headmaster of a High School is the Drawing and Disbursing Officer for his establishment and he is under the direct control of the Director of Education. For tours the Headmaster is under control of Inspector of Schools of which there are three in the State and Wokha district falls under Western Division with headquarter at Mokokchung. High Schools are also occasionally visited by the Assistant Director, Deputy Director, Joint Director or the Director.

Colleges are under the control of the Director of Education and there is only one College in this district, namely Mount Tiyi College, and it is at Wokha. It is a private College and is only upto Pre-University Arts.

Training

There is ample facilities for training of teachers in the State of Nagaland, but no training institute is situated in Wokha district. The Matriculate and under-Matric teachers of all the categories of School get training in the Junior Teachers' Training Institute of which there are three in this State. They are in Mokokchung, Tuensang and Chiechama (Kohima district) and the trainees of Wokha district go to Mokokchung, as it was before the creation of this district. Graduate teachers get training for B.Ed in the Nagaland College of Education situated at Kohima which has started in 1975. It is under North-Eastern Hills University or NEHU.

Culture

Cultural organisations like library, dramatics, clubs, etc have not yet developed in this district.

Literature

In respect of literature, of all the Naga tribes, Aos were the pioneer, and probably the Lothas were second to follow suit. We have already mentioned that in 1885 W.E. Witter started an informal School in Wokha and it is he who first introduced English script in writing Lotha language.

Gradually the people have been educated but they have produced very few books. However they have like many other tribes, organised one Lotha language and Literature Committee. It concerns itself for development of the language and for that mainly devotes to translating the religious scriptures.

In 1906 a translation of St. Matthew appeared in Lotha and it was the first scriptural book in Lotha language. It was translated by Perringe, a foreign missionary. It was followed by a translation of St. Mark which probably was not published and

probably the translation was done by Lotha Pundits. However before 1936 the translation of St. Mark came out. It was followed by translation of other religious scriptures some of which are listed below.

SHORT STORIES FROM THE BIBLE by the Lotha language Literature Committee.

EMUNG SCHOOL CHIANG MOUKA. It relates to Sunday School.

MONDOLI MOTSU. It is on Church history and was published in 1958.

JESUS CHRIST. By Tsangko, published by CBCAM.

EVERY DAY LIFE. Published by Scripture Gift.

The work of translating the Bible was taken up with great earnestness by the Lotha Association and Lotha Christian Literature Committee. In doing this translation the Lotha Literature Committee sought to standardise the spelling system. For translation it is said they consulted the original sources such as Greek-text. After hard work, the translation of Bible in Lotha came out in 1968.

We may mention here that **COLLOSLANS, THESSAIONIANS, HEBREWS** were almost completed by 1927-28. Manuscript of Romans, Timothy and Titus were ready by 1941 and accepted by the Bible Society for printing. One edition of New Testament in Lotha came out in 1943. Also mention may be made of **LOTHA CHRISTIAN YITHEN** which was in circulation sometime past.

So far non-religious books are concerned we may first mention **LOTHA GRAMMAR AND VOCABULARY** by W.E. Witter which was published in 1888¹. Next came a Primer by S. A. Perringe and it came out in 1911. In 1932 **FIRST READER** came out in print and in 1958 came out **CHORUSES AND SONGS**.

1. Its full name is "Outline Grammar of the Lotha Language with a vocabulary and illustrative sentences". It contained 161 pages.

APPENDIX-I

Educational Institutions ¹ in Wokha district as per the list of EDUCATIONAL INSTITUTIONS IN NAGALAND (September 1977) prepared by the Directorate of Education, Government of Nagaland, are given below,

A) PRIMARY SCHOOLS**Government Primary Schools**

1.	Government Primary School,	Wokha Town 'A'
2.	"	Wokha Town 'B'
3.	"	Wokha Town 'C'
4.	"	Wokha Village 'B'
5.	"	Vankhosung
6.	"	Humtso
7.	"	Elumyo
8.	"	Pongitong
9.	"	Phiro
10.	"	Saki
11.	"	Sankitong
12.	"	Longsachung
13.	"	Niroyo
14.	"	Yanthamo
15.	"	Longla
16.	"	Yimkha
17.	"	Yokhu
18.	"	Riphyim Old
19.	"	Riphyim New
20.	"	Changsu Old 'A'

1. Until recently (1976) Lower Primary Schools contained classes A, B, and II, and Upper Primary Schools included those classes and classes III and IV. Middle Schools had classes III, IV, V, and VI, and High Schools contained classes VII, VIII, IX and X, but often it includes Middle School section also.

21.	”	Changsu Old ‘B’
22.	”	Changsu New
23.	”	Mungya
24.	”	Tsungiki ‘A’
25.	”	Tsungiki ‘B’
26.	”	Soluko
27.	”	Nungying
28.	”	Koio
29.	”	Are Old
30.	”	Are New
31.	”	Pangti ‘A’
32.	”	Pangti ‘B’
33.	”	Sungro
34.	”	Okotso
35.	”	Akuk
36.	”	Mekukla
37.	”	Aitepyong
38.	”	Lakhuti
39.	”	Sunglup
40.	”	Yonchuchu
41.	”	Sanis Village
42.	”	Sanis Station
43.	”	Hachang
44.	”	Meshangpen
45.	”	Tsopo
46.	”	Chudi
47.	”	Longtsung
48.	”	Morukjo
49.	”	Lotsu
50.	”	Pyangsa
51.	”	Moilan
52.	”	Pyochu
53.	”	N/Longchum



54.	„	Hanku
55.	„	Yangili
56.	„	Balan Old
57.	„	Chandalashung
58.	„	Woroku
59.	„	Yampha
60.	„	Liphiyan
61.	„	Longkhung
62.	„	Koro
63.	„	Y. Yanthan
64.	„	Liphi
65.	„	Yamhon
66.	„	Sungkha
67.	„	L/Wokha
68.	„	Mungphio
69.	„	Roni
70.	„	Rongtong
71.	„	Yimza
72.	„	Yimparasa
73.	„	Bhandari Village
74.	„	Bhandari Town
75.	„	Merapani
76.	„	Mekirang
77.	„	Longayim
78.	„	L. Longchum
79.	„	Baghty
80.	„	Alikhum
81.	„	Yimpang
82.	„	L/Longidang
83.	„	Chungpang
84.	„	Mozhuyan
85.	„	Tssori Old
86.	„	Tssori New



- | | | |
|-----|---|---------|
| 87. | „ | Amboto |
| 88. | „ | Lishuyo |

Private Recognised Primary Schools.

1. Akuk New Private Primary School.
2. A. G. E. School, Chukitong.
3. Chukitong Area English School.

Total Primary Schools : $88+3=91$.

It may be noted that according to 1971 census there are 92 villages in Wokha district and the population is 38,297. It works out one primary school for nearly 416 people.

B) MIDDLE SCHOOLS

Government Middle Schools.

- | | | |
|-----|---------------------------|---------------|
| 1. | Government Middle School. | Wozuro |
| 2. | „ | Longsa |
| 3. | „ | Nyiro |
| 4. | „ | Chukitong |
| 5. | „ | Englan |
| 6. | „ | Longtsung |
| 7. | „ | Lotsu |
| 8. | „ | Ralan |
| 9. | „ | Yamhom |
| 10. | „ | Bhandari |
| 11. | „ | L/Longridang |
| 12. | „ | Wokha village |
| 13. | „ | L/Longidang |
| 14. | „ | Chang |
| 15. | „ | Sanis |
| 16. | „ | Pangti |
| 17. | „ | Yimpang. |

Private Recognised Middle Schools

1. Rachan Up-graded Middle School
2. Govt. Aided Middle School, Wokha Village
3. Private Middle School, Baghty
4. Range English School, Sungro
5. Christian Model English School, Wokha

6. Private Pro. Middle School, Okotso

Total Middle School : $17+6=23$

C) HIGH SCHOOLS

Government High Schools

1. Govt. High School, Wokha
2. „ „ „ Sanis (Baghty)
3. „ „ „ Aeitipyong
4. „ „ „ Sungro

Private Recognised High Schools

1. S. M. Baptist English School, Wokha
2. Don Bosco School, Wokha
3. Proceeding High School, Bhandari
4. Private Junior High School, Changlangshu

Total High School : $4+4=8$

- D) There is only one college in this district and it is situated at Wokha Town. It is named Mount Tiyi College after the highest mountain of the district which is called Mount Tiyi. It started functioning in 1975 and it imparts education upto Pre-University standard. It teaches the following subjects : English, History, Economics, Education, Political Science.

APENDIX-II

List of Adult Literacy Centres in Wokha District as in 1978.

1. Sankitong Village
2. Yimza Village
3. Chuti
4. Neroyo
5. Lishuyo
6. Selake
7. Old Tesori
8. Amboto
9. Pangtong
10. Longla
11. Yantsome
12. Mekokla
13. Longidang
14. Nungying
15. Elemyo
16. Humtso
17. Changsu (New)
18. Longidang-B
19. Koio
20. Longla-B
21. Pongitong
22. Wokha Village
23. Tsungiki
24. Shaki
25. Phiro
26. Yekhum
27. Kiphyim
28. Pangti
29. Okotso
30. Are Old
31. Are New
32. Lotsu
33. Sanis Village
34. Akok
35. Moilan
36. Sunglup



37. Lakhuti
38. Pyangsa
39. Longtsung
40. Meshangpen
41. Lio Wokha
42. Yambou
43. Bhandari
44. Yimpang
45. Yampha
46. Merapani
47. Koro
48. Yamhon
49. Ralan Old
50. Liphanyan
51. Sungkha



CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Back Ground

Several times it has been stated before that this district came under the British administration only in 1876 when the district headquarter of the then Naga Hills under Assam was opened at Wokha. Therefore it is obvious that the people were not exposed to the modern civilisation before that, and therefore prior to that people did not come under the influence of modern medical system such as allopathy, homoeopathy or even the traditional ones as Ayurvedic or Unani. Of course it does not mean that the people did not have any indigenous medical system.

This district, except its lowest range which adjoins the plains of Assam, enjoys good climate. The temperature is never very high but all the time it is cool and congenial, and the winter is cold. Rainfall is good but not damping. And so the climate is health-giving. Since the district is sparsely populated¹ and it is hills, the people get plenty of fresh air. They also do lots of physical exercise, as well as they go to bed early and rise early. Their process of cooking is also very simple and health-giving since it is only boiling with salt and chilli. Therefore for all these reasons they should be healthy and in fact some of them are.

But inspite of their apparent good health they are not really healthy and do suffer from all the diseases as the plains people do. Or rather, they suffer more. This apparent inconsistency may be explained in the following way. Firstly, many of the people are poor and they can not afford to have nutritious food. They take rice sometimes even without any curry. Meat they

1. Density of population of Nagaland is 31 per square kilometre, and the density of this district will also be like that.

relish, but can not have it adequately. They do not take milk, neither they can afford it. Secondly, they take too much chilli. Sometimes they take rice with chilli and salt only. This taking of too much chilli causes stomach trouble and naturally they do not keep good health. Thirdly, sometimes the people, more often the children, as a result of taking improperly cooked food, suffer from worms, including tape worm, and it runs down the health.

However, since the people suffer from diseases and sickness they do have their indigenous way of cure. As in all other societies, the Lothas, like other Nagas, also do have a number of herbs and plants for medical use. The efficacy of the plants and herbs has not yet been tested by modern medical science, but it does have a good effect on the patient. It is natural, because the plants and herbs have been used for generations and its efficacy has been proved by usages.

Not only plants and herbs, but also different parts of birds and animals are used as medical recipe. For example, the meat of hornbill is said to have a lasting effect on a pregnant woman for safe delivery. Bile of a cow (or for that any animal) is a cure for many ailments. And so on.

Not only the medical treatment but there is magical treatment also. In almost every village there is found a person who is believed to have the magical powers of curing sickness and diseases. He is analogous to Onjha of Bengal and Assam villages, and is called Ratsen. He cures a person of the disease by drawing out some stuff such as a mess of hair, juice, chewed-leaves, bones, pebbles etc apparently from the body of the patient without leaving any mark where it came from.¹

There has been an age-old belief among this people that some sickness, disease, wounds and accidents are caused by the evil spirit of the jungle and to get cured from it, the malevolent spirit has to be propitiated. Following this belief, the Ratsen offers some meat, rice-beer, fowl or bird etc to the spirit and this is said to cure the person. Such a belief in malevolent spirit is common not only among the Nagas, but all the tribals of the world and even most of the rural people of the world.

1. Hutton, J. H. in his book *The Sema Nagas* (p-213) has stated this thing about the Semas, and it applies to the Lothas also.

The belief in evil spirit and the indigenous way of treatment of diseases are still found in the villages. But as a result of introduction of Christianity many of the superstitious beliefs have weakened and some have disappeared from among the educated ones. But since traditions die hard many of them are still lingering. Formerly the evil spirit dominated the field. But as an outcome of introduction of Christianity, Satan has occupied its place, and many of the untoward happenings are ascribed to the Satan. At the same time, the belief in evil spirit and Satan continues side by side. Thus Satan and the malevolent spirit are held responsible for some sickness, diseases and accidents etc.

Vital Statistics

Statistics in respect of the death-rate and birth-rate are not available for this district or even for old Mokokechung district. However, it appears that neither death-rate nor birth-rate is high. As early as 1905-06, B. C. Allen in his Gazetteer for Naga Hills has written, "In the absence of all statistics it is difficult to say whether the death-rate is high or not. The Nagas do not increase rapidly in numbers, but this may be possible due to more a low birth-rate than to a high mortality"¹. Prof J. H. Hutton has stated that the occupants of a Naga house "Seldom exceed five in number. A man and his wife with perhaps two or three children, perhaps an aged and widowed parent, perhaps, a younger brother still unmarried—such is the usual family. Children are not numerous, and owing perhaps to a high death-rate among infants it is the exception to see more than three children to a family"² So it appears that there used to be a high infant mortality but the death-rate of grown up people is not high. As a result of these things, that is semi-parity between the number of grown up children and the death-rate of grown up people, the population has not increased so much in the past. But now as a result of modern maternity and medical facilities, the population is growing fast.³ Nowadays, almost in every grown up family in this district,

1. Dr. H. Bareh, Kohima District Gazetteer, p. 202.

2. Ibid.

3. The population of Nagaland according to 1961 census was 369,200 and according to 1971 census it was 516,449. It gives a decennial percentage variation of plus 39.88 or say 40 against all-India variation of plus 24.75 for the same period.

five or more children are found ; and taking the husband and wife and other members it comes to about eight to ten.

Causes Of Death

Regarding causes of death no statistics are available, but it appears that except infant-mortality, untimely death is not much. However, the main causes of untimely death are diseases and accidents. Of the diseases ultimately causing death mention may be made of pneumonia, tuberculosis, cancer, typhoid, malaria, dysentery, cholera etc common diseases. And of the accidents the most common is falling from tree. It occurs while slashing the trees during jhum operation. Next comes death by drowning which occurs mainly during monsoon in the swollen and turbulent rivers. Death by suicide is conspicuous by its absence.

Longevity

Statistics regarding longevity or the number of people living in different age-groups are not available. But however, it is seen from day to day life that many old people are still leading an active life and going to field very regularly. Many of them remember the German-Dhawai, that is, the First Great War of 1914-18. It means that they are now (1977) in their 70s or 80s. Even there are some people who have made century of their life's cricket several years back. Only the thing that such grand old men or women do not know exactly their age, as there was no system of counting the years that time. They refer their age to a certain important event. However it may be concluded that the average longevity of grown up people is 70 years. At the same time the longevity of old women may be a few years more.

Diseases Common In The District

As a result of good climate, not too hot or too cold (of course except the Doyang Valley, Baghty Valley and Merapani plains), and the plain living condition, there should have been less diseases in this district, but alas, the picture is otherwise, that is, the people suffer from all sorts of diseases as the plains people suffer from. Probably it is so because the people suffer malnutrition, live in unhygienic condition and get contained. Some

diseases such as small pox, chicken pox, cholera, malaria etc are endemic in the adjoining plains of Assam, and the people of this district get those diseases from there when they visit the affected places, and spread it in his village or locality. Of the diseases mentioned above small pox has been eradicated or atleast it is not heard of nowadays ¹. Malaria is said to have been controlled but people still do get it and suffer from it. But the more common diseases of this district are pneumonia, influenza bronchitis, asthma, dysentery, measles, mumps, goitre (mostly among women), tuberculosis (mainly of lungs), typhoid, cancer, diarrhoea, skin diseases, venereal diseases, diseases of the eyes, ears and teeth, etc etc. Stomach trouble of various type is very common and it occurs mainly during March-April when the pre-monsoon rains set in and pollute the water sources ². Another cause of stomach trouble is eating too much chilli. The people also suffer from worms, often tape worm, probably because they often take insufficiently cooked or roasted beef and pork.

Hospitals And Dispensaries

We have mentioned earlier that Wokha was the first district headquarter in the hills itself and it was opened in 1876. Along with opening of headquarter a 4-bedded hospital was also opened there, and that is the beginning of hospitals in the district. Soon after this, probably in 1878, when the district headquarter was shifted to Kohima, a 12-bedded hospital was set up there. Later in 1889, when a Sub-Division was opened at Mokokchung, a dispensary also was set up there. These were the medical facilities available in the early days of the administration. From these hospitals, teams for vaccination against small pox used to be sent out to different villages.

Gradually some dispensaries were opened in different places of this district and a 50-bedded hospital has been set up at Wokha in 1960s.

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1. In 1967 many people died of small pox in Chiechama village (Kohima district) which is about 30 km from the border of this district.
 2. Villagers mainly use water from water sources situated nearby the villages. Though a nulla is cut round the well, it is not fool-proof.

A list of hospitals and dispensaries is given below.

**HOSPITALS AND DISPENSARIES IN
WOKHA DISTRICT**

Hospitals

Wokha	:	50 beded
Sungro	:	12 beded

PRIMARY HEALTH CENTRE (PHC)

Bhandari	:	12 beded
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SUB-CENTRES UNDER PHC

Chang-pang

Sanis

Aitepyong

Ralan

Moilan

Baghty

Longtung



Small Dispensaries

Longidang

Mekukla

Chukitong

Yikhum

Wozhuro

Yamhon

Wokha Town

Humtso

1. Information collected from the Directorate of Medical and Health Services, Nagaland.

Other Health Services

A vigorous developmental activity started in this State since 1957 when NHTA was formed, and the activity covered this area also. The activity was not confined to other fields only but extended to medical department also. Accordingly programme for eradication of small pox and malaria was taken up. Also campaign for BGG vaccination against possible attack of Tuberculosis was taken up. Further, there is a medical unit to fight against leprosy. All this works are done under the guidance and direct control of the Director of Medical and Health Services of the State.

The hospitals and dispensaries, that is the entire medical organisation of this district, at present (July 1977) is under the control of the Sub-Divisional Medical Officer, Wokha, who is under control of the Civil Surgeon, Mokokchung.

Standard Of Sanitation

Ordinary villagers being poor and uneducated, the sanitary condition of the villages is not satisfactory. Traditional Naga villages have congested houses and so also the Lothas, that is people of this district. The houses are close to each other and generally situated in clusters on either side of the only path-way of the village. Sometimes there are lanes and bylanes in the villages and the houses are raised haphazardly here and there. Each household has got a few pigs which stay in front of the house and soil it to nausea. Cows are not tethered and they live in groups and roam in the village as they like and soil it too. On the whole the village scene, particularly in rainy season, is not very pleasing to eye, not to speak of health

In the Lotha villages there is no latrine. People go to the nearby jungle to answer nature's call, but of course for urination any convenient place, such as house corner or the back platform, will do. So also for untimely call of nature. And for that pigs clean it off quickly. Pigs also clean the stool passed outside the village as soon as it is dropped. In fact one is to constantly drive away the pigs while sitting for motion. Same condition prevails in most villages of other districts too.

Due to scarcity of water and the place being cold, water is not used after motion, but ordinarily in the villages leaves are used or sometimes paper ¹. In the town paper is used, and of course nowadays some people are using water for sanitary latrines.

Many of the villages do not have proper arrangement of drinking water. People generally use the water of the water holes situated in the outskirts of the village. Normally this water is good, but during monsoon and more particularly at the pre-monsoon rains, these water-holes get polluted. Though there is a system of cutting a nulla round the hole to prevent the rain water entering into it, it is not always fool proof. Moreover, uncared washing of clothes and bathing nearby may pollute it. Of course nowadays many villages have got cement-concrete water tanks with pipes fitted to it and its water does not get polluted. Wokha Town as well as administrative out posts have of course got good water-supply arrangement through pipeline.

The people in the villages for scarcity of water and due to cold, can not take bath daily, but often once in a week. In the towns the frequency is more and even in some cases daily.

Many people chew pan and they spit here and there, often in the fire place, generally round which the people sit and gossip.

On the whole the sanitary condition of the urban people is far better than their counterparts in the villages.

1. This system of using leaves or paper is common among all the Naga tribes.

CHAPTER XVII

OTHER SOCIAL SERVICES

Wokha district is populated by about thirty eight thousand people. Though it has come under the influence of British administration in 1876, actually it has felt the influence of modern civilisation only from the later half of the 20th century since when the people are coming in contact of the people from other parts of the country, and many people are getting educated some being placed at Shillong, Gauhati, Calcutta or other towns of the county. Because of these two reasons, that is, low population and late influence of modern civilisation, the people have not yet developed different kinds of social service Organisations, as found in other parts of the country. Another reason for not developing any social service organisations is the all pervading benevolent activities of the Government. Whatever the people need, is provided by the Government long before it is asked for. Except in the recent years, all the Schools were Government Schools. Different kinds of Co-operative societies are formed by the Government. Cultivators are given financial help and free advice, pisciculture is financed, and all these things are done on a liberal basis. As a result of this Government help in almost all the fields of human activity, the scope of developing social service organisations, other than religious, has become very much limited.

There was no social service Organisation, except the ones required for maintaining village administration, before the introduction of Christianity. After the introduction of Christianity, which was a process and started in the last quarter of the last century and is still continuing, the people have gathered round the Churches and the different adjuncts of Christianity. By now (July'77) the overwhelming majority of the people are Christian and many of them are gathering round the different Christian organisations.

Actually Christianity has taught the people many good things and as a result of its influence the people have learnt cleanliness and have given up some superstitious beliefs. It is the Christian influence which is responsible for awakening in the people the desire for education, better living and many other things of modern civilisation. So it is quite natural that the people have formed many organisations connected with Christian religion. It may be mentioned here that, as usual, the young people of both the sexes are more concerned with religious organisations than the grown up people are. Below are discussed the Christian organisations.

CHRISTIAN ORGANISATIONS

In Wokha district, like the rest of Nagaland, many of the villages are divided into two—new and old. The old village is the original home of the villagers and it has got mixed population, that is, Christian and non-Christian. Whereas the new village is invariably populated by Christians. Though there is no bar for the non-Christians to live in the new village, it happens that those who have got ability to build a new and better house as well as desire to live in a modern way, are generally Christians. It is so because the Christians got education early and are better placed in life. However, since there are Christians in all the villages there is a Church in each village. The Church is managed by the Church Council which is generally known as Mondoli, an Assamese word, meaning Council. The Church Council appoints a Pastor who conducts the services and prayers. In each service, particularly in the Sunday Service, money is collected as Tithes and Offerings and it goes towards the Church-fund and it is used for the betterment of Church activities. The pastor is a paid servant and a part of his salary is made up from this collection. The Mondoli or Council also helps some poor people in prosecuting Bible study or even general study. It may also help victims of accident or natural calamity.

Apart from its benevolent activity, the Church Council is also the guardian of morality and social order in the village, or even in Wokha town. In case of pregnancy before marriage, among the Christians only, the couple are ex-communicated from the Church. In this way, or by confession or otherwise, the Church exerts a great influence on the society. Anyway, in the villages, the Christian Church is a very important and powerful organisation to be reckoned with.

In this district there are several denominations of Christianity. Originally when the religion was introduced here it was only American Baptist Mission, and it had its undisturbed away till the middle of 1949 since when other denominations started appearing in the field ¹. American Baptist Mission has got its allied organisations such as Christian Youth Endeavour, Sunday School Union, Women Christian Association etc, and they are found in almost all the big villages. Apart from these organisations of the American Baptist Mission, there are now Roman Catholic, Pentecostalist etc other denominations. The Roman Catholics have started Schools in this district and those are popular and running nicely.

STUDENTS UNIONS

Apart from the Christian organisations there are Students Unions. From the time of Independence the Government of Assam, then the Government of India and then the Government of Nagaland have paid much attention towards spread of education, and as a result of that the percentage of literacy in this district at present is about 40. Education in a developing country is like a rolling snow-ball, because the first generation of educated people tries to expand it and so a larger percentage of the next generation gets education, and so on. The educated people are widely respected in their villages or areas and so they have got a great responsibility towards the society in building it up for better living. Therefore the students, School going and College going, have formed students' union to give expression to their views as a whole to any particular problem and get due weight for it. Thus grew up several types of students unions.

The highest of all these students unions is the Lotha Students Union which functions as a component part of Naga Students Federation which is the highest student organisation of the State. The Lotha Students Union generally meets in the winter when all the Schools and Colleges of Nagaland (except Dimapur) as well as Shillong enjoy winter vacation (Many Lotha students read in Shillong). This time they deliberate on different matters concerning the district as a whole and pass resolutions on it, and it has to be noted that the administration and the politicians pay due respect to it.

1. Roman Catholics started coming in 1949, Thereafter gradually came in other denominations.

Then comes the Range Students' Unions. There are three ranges in this district such as Upper, Middle and Lower corresponding to Wokha, Sanis and Bhandari ranges. The students of these ranges also meet in the same way and pass resolutions for matters relating to that range only.

Then come the Village Students' Unions. It also works in the same manner as the other two.

It may be noted that the Lotha Students' Union or for that the Range Students Unions or even the Village Students' Unions, apart from socio-political activities, pay much attention towards traditional and cultural aspects of the society; and often towards the end of their sessions they stage cultural shows and these are very lively. All the students unions are voluntary organisations and often they are charitable, but it has got tribalism in its character in the sense that all the students of this tribe (Lotha) are its members but none else. Moreover they are more concerned with the welfare of their tribe only.

Towards the end of 1976, NNO or Nagaland Nationalist Organisation, merged into Indian National Congress and thus became Nagaland Pradesh Congress. Very naturally it gave rise to Youth Congress which had its supporters in Wokha also. The United Democratic Front (UDF) also has its Youth Wing. These two are the only political organisations of the students outside the Lotha Students Union.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

In Wokha district there has not yet arisen any voluntary social organisations except religious which have been discussed in the previous chapter. There is no newspaper either. Therefore let us discuss public life.

Our Constitution came into being from 26th January, 1950. Before that, the then Naga Hills, a district of Assam, was an excluded area and so was not represented in the Assam Assembly before Independence. The first general election after the Constitution came into force, took place in 1952. In this election the then Naga Hills was allotted three Assembly seats. (Assam did not and does not have Legislative Council and so the question of seats therein does not arise). Though it was given three seats, the Nagas did not participate in the election and so they remained, unrepresented in the Assam Legislative Assembly in the First General Election.

In the Second General Election of the Assam Assembly, in 1957, there were three representatives from Naga Hills but they were uncontested and there was none from the area which now is Wokha District.

Soon after the second general election of Assam Assembly, in December, 1957, the Tuensang Frontier Division of the then North East Frontier Agency was taken out and added to Naga Hills and a new administrative unit under the name Naga Hills Tuensang Area or NHTA in short was formed. As a result of this new administrative unit outside Assam, the three MLAs from Naga Hills quitted from Assam Assembly. In the meantime on 18th August, 1960, the Prime Minister, Jawaharlal Nehru declared

in Parliament that a new State to be called NAGALAND comprising the area of NHTA, would be established within Indian Union. During the transitional period there would be an Interim Body. Later there would be a Legislative Assembly and the State would be under the Ministry of External Affairs.¹

In February, 1961 the NHTA became a de-facto State under the name Nagaland, and a de-facto Assembly known as Interim Body started functioning from 18th of that month. The Interim Body had 42 members selected by consensus from all over the State. Also it had a 5-members Executive Council as a de-facto Ministry. There were four representatives from this district in the Interim Body of 42 and none of them was in the Executive Council.

The Interim Body had altogether 10 sessions from 17th May, 1961 to 18th November, 1963. During this period the Government paid attention toward the preparation for first general election of the State Assembly to be held in 1964. With election in view the Government started the work of the delimitation of constituencies. Following the advice of the Election Commission, the Government of Nagaland deputed three persons and two were nominated by the Central Government to co-operate with the Commission in the work of delimitation of constituencies².

Nagaland consisted of three districts that time, such as Kohima, Mokokchung and Tuensang, and Wokha was only a Sub-Division of Mokokchung district. It was decided according to Nagaland Act (Act No.73 of 1962) that Nagaland Legislative Assembly would consist of 46 members of which 40 will be elected from Kohima and Mokokchung districts and 6 would be selected by Tuensang Regional Council from among themselves to represent Tuensang district³. Tuensang would remain a special responsibility of Governor for ten years from the date of formation of the State of Nagaland. There after Nagaland would have a 60-member Assembly and it will be all by election on the basis of adult franchise and single member constituencies. The constituencies were on the basis of approximately six thousand population each⁴.

1. Report on the First General Election, 1963, (Nagaland), p-2.

2. Report on the First General Election, 1963, (Nagaland), p-3-4.

3. Ibid, p-3

4. Ibid, p-3-4

Accordingly the Government started the work of delimitation of 40 constituencies of Kohima and Mokokchung districts for First General Election for Nagaland Legislative Assembly. Delimitation Commission was set up in June, 1963. In this delimitation of constituencies the share of Wokha district, then a Sub-Division, was 5 seats. (The then Kohima district had 19 seats and Mokochehung 21)

FIRST GENERAL ELECTION TO NAGALAND ASSEMBLY 1964.

Nagaland Legislature consists of only one House, that is Legislative Assembly.

Before the Delimitation Commission was set up, the Government started preparation for the Election machinery and got two of its Circle Officers trained by Assam Government.

A small election office was set up with necessary staff, but no Chief Election Officer was appointed, and the responsibility of that office was given to Sri I. Sashimeren Aier, then Additional Development Commissioner, over and above his own responsibility.

Party And Symbol

During the first general election of Nagaland Assembly, 1964, there was no political party in the State and so there was no party symbols. But however for the use of the candidates some six free symbols were issued by the Election Commission, and they were Cock, Elephant, Hornbill, Mithun, Mug and Tiger.

Constituencies And Candidates

There were five constituencies in this district (then a Sub-Division only) in the first general election. The constituencies are : Tyui-Longchum, Wokha, Moilan-Wozhuro, Sanis and Bhandari. They are all, as stated earlier, single seated. Of this five seats, only one, such as Bhandari, was uncontested and the rest were contested by two to three persons¹. The result of the uncontested seat was declared on 21st December, 1963, the last date of withdrawal of candidature. The polling took place for the remaining seats on 11th, 13th and 15th January, 1964, and the results were declared on 17th January, 1964. Voting was by balloting. Details of the poll are given below.

1. Report on the First General Election 1963, p-4.

Details of Poll of First General Election, 1964 ¹.

Sl. No.	Constituency	No of Voters	Votes Polled	Valid votes	%of Poll	Invalid votes	No of person Contested.
1	2	3	4	5	6	7	8
1.	Tyui-Longchum	2276	2494	2489	93.01	5	3
2.	Wokha	2755	2413	2420	87.97	3	2
3.	Moilan-Wozhuro	2302	1862	1856	80.84	5	2
4.	Sanis	2651	2200	2191	82.93	9	2
5.	Bhandari	1438	Uncontested				1

Excepting Tuensang district, in the whole State 92 persons submitted nomination papers for 40 seats. Of this, 5 were rejected on Scrutiny. Then 14 persons withdraw their candidature and thus only 73 remained in the field for 40 seats of which 14 were uncontested. In this district (then a Sub-Division of Mokokchung district) 10 persons contested the five seats and one of them was uncontested ².

Formation of Ministry and Thereafter

As soon as the results of the first general election, 1964, were declared by 19th January, 1964, the Assembly was formed with 46 members (The then district Kohima-19, Mokokchung-21 and Tuensang-6) and a Ministry was formed. Sometime after, there was a difference of opinion among the MLAs and some 14 of them resigned en-block in December, 1964. This necessiated by-election.

There was no political party at the time of the first general election, but when there was a difference of opinion among the MLAs in December, 1964, the majority party took the name Nagaland Nationalist Organisation or NNO and the other party took the name United Front of Nagaland or UFN. The by-election of the 14 seats was contested by these two political parties and all the seats were won by the NNO. There after, till 16th February, 1969, when the Assembly was dissolved for the second general election is was virtually a single party rule and there was no opposition in the House.

1. Report on the First General Election, 1963 p-14-15 and 20.

2. Report on the First General Election, 1963, p-20.

SECOND GENERAL ELECTION TO NAGALAND ASSEMBLY, 1969.

Since the life of the State Assembly was for 5 years, the next general election was to take place in 1969. Therefore towards the end of 1968 preparation for revision of electoral rolls and its publication was taken up.

The second general election, like the first general election, was for 40 seats only (19 from Kohima and 21 from Mokokchung). But Tuensang was allotted 12 seats this time instead of 6 of the first general election and it had to be selected as usual by the Regional Council of that district.

The voting was on 6th and 10th February, 1969. The results were declared between 11th and 14th February. Polling took place from 7-30 a.m. to 3-30 p.m. without any break.

Party, Symbol and Candidates

During the first general election there was no political party in the State, but in the second general election the Nagaland Nationalist Organisation or NNO was accepted by the Election Commission as a political party according to table 2 of Reservation and Allotment Orders, 1968, and it was allotted the symbol "mithun". On the other hand the newly formed political party, United Front of Nagaland or UFN, was registered as a political party under para 3 of the Election Symbol (Reservation and Allotment Orders 1968) and so was not issued any reserved symbol. Therefore besides the reserved Mithun, six free symbols were issued and they were : Elephant, Mug, Tiger, Hornbill, Log-drum and Cock ¹.

Thus it is seen that Log-drum is introduced in the second general election, 1969, in place of Mithun of first general election which has gone to NNO as a political party.

For the 40 elective constituencies of Kohima and Mokokchung districts, 154 nomination papers were submitted of which 3 were rejected on scrutiny and 7 were withdrawn. Thus remained 144 in the field to contest 40 seats. There were two women candidates of which one belonged to NNO and the other was an independent, but they lost.

1. Report on the Second General Election to the Legislative Assembly of Nagaland, 1969, p-6.

Of the 144 candidates 40 belonged to NNO and 30 to UFN and 74 were independents. In the first general election 14 candidates were unopposed but in the second general election there was no unopposed candidate.

According to 1961 census the total population of the two districts of Kohima and Mokokchung stood at 2,34,925. The total electorate of these two districts for the second general election, 1969, stood at 1,76,931 as against the total electorate of 1,24,231 during the first general election, 1964¹.

Position in Wokha Sub-Division

The present Wokha district was one of the three Sub-Divisions of Mokokchung district during the second general election. (The other two were Mokokchung and Zunheboto). Its share of seat was 5, same with the first election and it was contested by 16 candidates.

Voting was by ballot as in the first general election. The results were declared between 11th and 14th February, 1969².

Other details are given next page in tabular form.

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1. Report on the Second General Election to the Legislative Assembly of Nagaland, 1969, p-5.
 2. Ibid, p-10.

DETAILS OF SECOND GENERAL ELECTION, 1969, IN THE THEN WOKHA
SUB-DIVISION WHICH IS NOW A DISTRICT OF THE SAME NAME¹.

Sl. No.	Constituency	Electorate	Votes Polled	% of votes Polled	Valid votes	Invalid votes	Candidates contesting	Winner, votes polled, percentage
1	2	3	4	5	6	7	8	9
1.	Tyui-Longchum	3603	3454	95.86	3448	—	NNO, IND=2	NNO, 1853 53.74
2.	Wokha	4207	3641	86.41	3621	6	NNO, UDF, IND-3=5	NNO, 1517
3.	Moilan-Wozhuro	2618	2279	87.05	2264	3	UFN, NNO, IND-2=4	UFN, 1175, 51.90
4.	Sanis	3334	3131	93.97	2912	4	NNO, UFN, IND=3	NNO, 1199, 41.17
5.	Bhandari	3706	3225	87.02	3200	7	NNO, IFD=2	NNO, 2015, 62.97

1. The details have been compiled from the Report on the Second General Election to the Legislative Assembly of Nagaland, 1969, p-54, 55.

Formation Of Ministry

Results of the second general election being declared it was found that majority of the seats have gone to the NNO and so they formed the Ministry and it continued till the next election which took place in 1974.

THIRD GENERAL ELECTION TO NAGALAND ASSEMBLY, 1974.

At the time of creation of the State of Nagaland (Nagaland Act, Act 73 of 1962) which came into being on 1st December, 1963, it was decided that Tuensang district would remain a special responsibility of the Governor for 10 years, and the 10-year term was over by 1st December, 1973. Therefore the third general election which took place in 1974 was directly participated by the people of Tuensang district which was then divided into Tuensang and Mon districts. The district, that is the former Tuensang district, was allotted 20 seats and then the total seats in the Assembly came to be $40+20=60$. The district-wise break up of the seats for the new districts which came into being on 1st December, 1973, is as follows :

Kohima	— 15
Phek	— 5
Mokokchung	— 10
Wokha	— 4
Zunheboto	— 6
Tuensang	— 13
Mon	— 7
	<hr/>
	60

In the third general election all the 60 seats were contested except two. Those two are Akuluto in Zunheboto district and Tobu in Tuensang district.

Party And Symbols

During the first general election, 1964, there was no political party in the State, and so only six free symbols were issued. In the second general election, 1969, the NNO was the only recognised political party to get a reserved symbol and it was issued the symbol Mithun. Now, in the meantime, the United Front of

Nagaland changed its name and became United Democratic Front or UDF and contested the third general election, 1974, under that name. Thus in the election of 1974 there were two recognised political parties such as Nagaland Nationalist Organisation or NNO and the United Democratic Front or UDF. The NNO was issued its earlier symbol Mithun, and UDF was issued Cock. Apart from this, at the outset some five free symbols were issued. They are the following : Hornbill, Tiger, Mug, Log-drum and Elephant.

But in view of the fact that the number of contesting candidates seeking free symbols would be more than five, the Election Commission issued three more free symbols such as a Flaming Torch, Bow and Arrow, and a Pair of Pigeon.

Thus the total of free symbols came to be eight.

Candidates

Total number of nomination papers submitted for this 60 seats was 234. There was no woman candidate this time unlike the previous one. Nomination papers of three candidates were rejected on scrutiny, one candidate died and eleven candidates withdrew their candidature¹. Thus it left 219 in the field for 60 seats, of which two were uncontested. Of this 219, NNO set up 57 candidates, UDF 52 and 108 were independents².

Electorate

"The population of Nagaland, according to 1971 census is 5,16,449. The total electorate of the entire State for Third General Election, 1974, stood at 4,06,374. Thus the number of voters worked out at 78.69 percent of the total population. The total electorate during First General Election, 1964 was 1,24,231 which were exclusive of the electorates in Tuensang district which did not take part directly in the 1st and 2nd General Elections under the provisions of Clause (a) of Sub-Clause II of the Nagaland Act, 1962"³.

1. Report of the Third General Election to the Legislative Assembly of Nagaland, 1974, p-14.

2. Ibid, p-14.

3. Report on Third General Election to the Legislative Assembly of Nagaland, 1974, P-11.

Election Programme And Voting

According to the election programme the last date of submission of nomination papers was 16th January, 1974, and the scrutiny was next day. Last date of withdrawal of candidature was 19th January and the dates of poll were 12th, 14th and 16th February, 1974. The results of all the elections were declared between 19th and 20th February.

All the constituencies were single-seated as in the previous elections.

The voting in the first and second General Elections, 1964 and 1969 respectively, was by balloting. But in the Third General Election, 1974, marking system of voting was introduced in Nagaland, to bring it at par with the rest of the country and it was a success.

Position In the District

Out of the total 60 Assembly seats of the State in the Third General Election, 1974, Wokha district had 4 seats which is one less than the previous elections of the Sub-Division of the same name. All this 4 seats were contested and one was uncontested. Altogether 22 candidates contested for the 4 seats. One constituency was contested by 8 candidates, two by 6 and only one by 2¹. Details of the polling are given next page.

DETAILS OF THIRD GENERAL ELECTION, 1974, IN RESPECT OF WOKHA DISTRICT 1.

Sl. No.	Constituency	Electorate	Votes Polled	% of votes Polled	Valid votes	Invalid votes	Candidates contesting	Winner, votes polled, percentage
1	2	3	4	5	6	7	8	9
1.	Tyui	5805	5131	88.39	5057	64	NNO, UDF, IND-4=6	NNO, 1603, 31.63
2.	Wokha	6095	4906	80.49	4868	38	UDF, NNO, IND-4=6	UDF, 1667, 34.24
3.	Sanis	5924	5193	87.66	5145	48	NNO, UDF, IND-6=8	IND, 1330, 25.85
4.	Bhandari	5666	4906	83.59	4850	55	UDF, NNO=2	UDF, 2434, 50.18

The number of invalid votes registers a manifold rise over the previous two general elections, and probably it is due to introduction of marking system of voting.

Formation Of Ministry

After the third general election 1974, some of the independent candidates joined the United Democratic Front and it got a majority in the Assembly and so it formed the Ministry. This Ministry lasted for only one year and in March, 1975 it was voted out and NNO came to power. But it (NNO) lived only for ten days and then President's Rule was imposed.

FOURTH GENERAL ELECTION, 1977.

The previous Assembly was dissolved in March '75 and President's Rule was imposed. The President's Rule continued for thirtytwo months and the Fourth General Election took place in November 1977. Report of this election from the Chief Electoral Officer, Nagaland, is not yet (September '78) out, so the details, as much as possible, have been collected from other sources and from the personal knowledge of the Editor himself.

Party And Symbols

Formerly there was one State party called Nagaland Nationalist Organisation (NNO). In 1976 this party merged into Indian National Congress and so it became Nagaland Pradesh Congress. Formerly as NNO this party was using Mithun as their election symbol, but after becoming Congress they were allotted the Calf and Cow symbol. So they fought the Fourth General Election with the reserved symbol Calf and Cow. The other State party, United Democratic Front, also had a reserved symbol and it was Cock.

Apart from these two reserved symbols, some six free symbols were issued. They are :

- 1) Hornbill
- 2) Tiger
- 3) Mug
- 4) Logdrum
- 5) Elephant
- 6) Naga

It may be noted that another party came into being before the election and it was National Convention of Nagaland (NCN).

This party was not given any reserved symbol by Election Commission because it did not fulfil the criterion for getting a reserve symbol. But however among themselves they made it practically a reserved symbol since this party, National Convention of Nagaland or NCN, fought the election with the symbol Naga, and others did not use it.

However apart from the above six free symbols three more free symbols were issued in view of the fact that the contestants may be more than six in some constituencies. These three free symbols are :

- 1) Flaming Torch
- 2) Bow and Arrow
- 3) A pair of Pigeon

An analysis of the election symbols show that the total number of reserved symbols is same both in third and fourth general elections, but only Mithun was replaced by Calf and Cow. The total number of free symbols of course was increased by one over the third general election when it was eight only. And the new symbol was a Naga, which, though free, was used by the new party NCN, that is, National Convention of Nagaland.

Constituencies And Candidates ¹.

Like the third, in the fourth General elections the number of seats allotted to Wokha district was four. There was no unopposed candidate. No woman candidate contested in this election. There were altogether 11 candidates in the field to contest these four seats. The details of candidates and the polling etc are given below.

1. TIYI constituency was contested by three, one each from Congress, UDF and NCN. The total voters in this Constituency were 7,460. The seat was captured by the Congress candidate with 2,304 votes.

2. WOKHA constituency was contested by only two candidates, one from UDF and the other an Independent. The

1. Source : Ura Mail (dated 26th November, 1977), a Weekly magazine of Nagaland, published from Dimapur. The Official report on the fourth General Election not being out yet (September 1978) we have used the materials from Ura Mail.

voters in this constituency were 7,667. The seat was captured by the Independent candidate with 3199 votes and he later joined the UDF party.

3. SANIS constituency was contested by three candidates, one with UDF ticket and the two as Independent candidates. The total voters in this constituency were 7,864. The seat was captured by the UDF candidate who won the election by getting 2,434 votes.

4. BHANDARY constituency was contested by all the recognised three parties of Nagaland, such as Congress, UDF and NCN. The total voters in this constituency were 6,851. The NCN candidate who became the lone party member in the State Legislative Assembly won the election by getting 2,951 votes.

Formation of Ministry

In the fourth general election held in November 1977, the UDF came out as the majority party. Some Independents also joined it. In November itself the Ministry was formed. In this Ministry there were eight Cabinet Ministers, including the Chief Minister and the Deputy Chief Minister, and there were four Ministers of State. Unlike previous Ministries, there was no Deputy Minister till September next year. This is the first time also that Nagaland had a Deputy Chief Minister. In April '78 one Cabinet Minister and two Ministers of State were inducted into the Ministry and again in September '78 one Minister of State and one Deputy Minister have been included and so at present (September '78) the strength of Ministry is seventeen, excluding the Speaker and Deputy Speaker, in a House of sixty.

In this Ministry there is only one Minister of State from this district, and of course the Deputy Speaker also belongs to this district.

PARLIAMENTARY ELECTION

The population of Nagaland is very small (5,16,449 according to 1971 census) from the stand point of a Lok Sabha constituency, and yet it has been allotted one seat in Lok Sabha and one in Rajya Sabha. The sitting member in the Lok Sabha of the NHTA-time was allowed to continue when the Nagaland State was formed because NHTA

and Nagaland are the same place. But since there was no member from this State in Rajya Sabha, the newly elected Assembly of 1964, took up the case of sending one representative to the Rajya Sabha.

Rajya Sabha

Nagaland was allowed only one seat for Rajya Sabha (Council of States), and the State Assembly (Nagaland has got only one House) arranged for election of its sole representative to the Rajya Sabha.

In 1964 the number of members of the Nagaland Assembly was 46. Of this electorate, 32 persons voted. There were only two candidates of which one got 31 and the other got only one and so lost his security deposit. None of the candidates belonged to any political party.

The voting took place on 2nd March 1964, and the result was declared the same day by the Returning Officer, the Secretary, Legislative Assembly ¹.

The next election to Rajya Sabha took place in 1968. The seat was uncontested and it went to NNO. Other details are not available.

The third election to Rajya Sabha took place in 1974. Total electorate (MLAs) was 60 and all voted. There were two candidates, one each from NNO and UDF, and UDF won the seat. Other details are not available.

Lok Sabha

In spite of the low population of Nagaland (5,16,449) in comparison to the other Lok Sabha constituencies of the rest of the country, it has been allotted one seat in Lok Sabha.

The first election to Lok Sabha from this area, the NHTA, was due to be held in 1952, but the candidate was uncontested and so there was no polling.

The next election to Lok Sabha took place in 1957, but this time also the seat was uncontested and it went to the sitting person who by that time became an NNO nominee.

1. Report on the First General Election, 1963, p-8.

The third election to the Lok Sabha from this area was ■ mid-term poll, and it took place in 1971. It was contested by two persons, one from UDF and the other from NNO. Total electorate was 1,75,459 of which 1,48,125 persons exercised their franchise. Only 100 votes were invalid. The seat was won by the UDF candidate who got 89,514 votes while the NNO candidate got 58,511 votes and lost. District-wise or other details are not available.

Originally in the Constitution of India the life of each Lok Sabha was for five years. But by the 42nd Amendment of the Constitution, passed in 1976 during Emergency, the life was fixed at six years.

And so the fourth Lok Sabha election from Nagaland was held in March 1977, that is, after six years of the previous election, as the life of the last Lok Sabha was extended to six years.

In this election there were only two candidates, one from UDF and the other from Congress ¹, and the UDF won it by a margin of about 8000 votes. Other details are not available.

NEWSPAPERS AND PERIODICALS

No newspaper or periodical except some occasional religious bulletins, is published from this district. Population is small and the people are not yet so much educated as to produce a local paper. However some newspapers and periodicals published from outside the district and outside the State find their way to this district. The notable local ones are : Ura Mail, an English weekly, published from Dimapur ; Nagaland Times, an English weekly, also published from Dimapur ; and Platfrom, an English weekly, published from Kohima. Among the English Dailies coming from outside the State, mention may be made of Assam Tribune from Gauhati, Amrita Bazar Patrika, Hindustan Standard, and Statesman from Calcutta. Bengali Dailies such as Ananda Bazar Patrika and Jugantar from Calcutta also come to this district. Also

1. Nagaland Nationalist Organisation or NNO merged with the Indian National Congress in 1976 and they are now designated as Nagaland Pradesh Congress, and they fought the last Lok Sabha election in that capacity.

English Weeklies such as Illustrated Weekly of India and Filmfare, both from Bombay, are also fairly widely read by the educated people of the district. A few Bangali Weeklies such as Desh and Amrita, both from Calcutta, are also read by some of the Bengalee residents of this district. Similarly a few Assamese periodicals such as Assam Bani, Assam Pratinidhi etc are read by the Assamese residents. But most of the readers of any language are concentrated in the district headquarter, that is, Wokha Town.



CHAPTER XIX

PLACES OF INTEREST

As we have stated, the district of Wokha lies in the mid-west of the State having border with Assam. From the Plains of Assam the district looks like waves after waves in succession. The green of the hills looks different colours at different distances as well as at different brightness of the sunlight. Anyway, on the whole the hills look beautiful from the adjoining plains.

The hills of Nagaland, and so of this district also, are 'beyond innerline' of the country. The system of 'innerline' came into force under the authority of Eastern Frontier Regulation of 1873 and was applied to the then Naga Hills as soon as it was created. According to this system any non-Naga or for that sake any non-tribal requires permit to enter into this district. However, on payment of 50 paise one can obtain the innerline-permit subject to his satisfactory identity, from the Deputy Commissioner of the district. The district can be entered through Merapani which is in this district but near the plains. Two other routes are through Kohima and Mokochung.

The climate being cool it is congenial but rainy season is a disgusting thing and therefore the best time for touring the district is from October to May, though the winter is biting.

There are not many important places in this district. In fact there cannot be many in an area of little more than a thousand square kilometre with a population of about 40 thousand.

WOKHA. It is the district headquarter. It is situated at the foot of Wokha Mountain, on its western side. The town is about four square kilometre in area. There is a water pool in the heart of the town which adds to its beauty. There is a very small Siva temple in the heart of the town. It was constructed by the Assam Rifles men in the beginning of this century and is still revered by the

Hindus of this town. There is a very fine and imposing Church in this town. It was constructed around 1955 by collecting money from all the Lotha Government servants, on the basis of one month's pay, as well as donation from others. It can accommodate about one thousand people. The town has got one Government High School, one College, one Hospital and many Government Offices.

VANKHOSUNG is the Mission compound and it is only about 3 km from Wokha town. It is the centre of all Christian Missionary activities of the denomination of American Baptist Mission. The first mission activity started there in 1923.

BAGHTY. It is the administrative headquarter of Baghty valley and some other villages. The valley is a fertile land and plenty of vegetables and fruits grow there, particularly pineapple and musambi. There is also a Pineapples Fabric Plant there wherefrom fibre is made out of pineapple leaves.

Apart from the actual places of interest, the land and the people are also interesting. The land is interesting to a plainsman because of the ups and downs of the hills as well as its natural scenery. The people are also beautiful because of their colourful dress.

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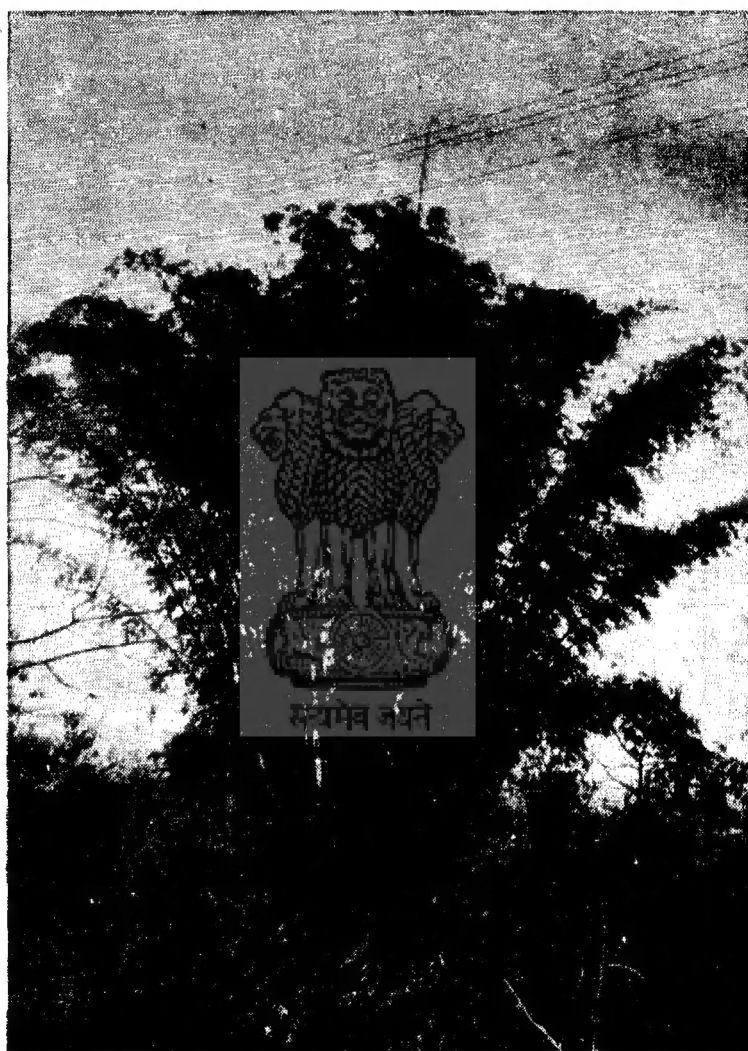
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**Shales of bitter water- gourd It is used to
handle water.**



Bamboo Grove.



सत्यमेव जयते